A GARDEN OF SPIRITVALL FLOWERS.

Roger (R.)

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Corrected and inlarged.

2 PARTS.

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Rho 11

A Direction unto true happiness, standing of three PARTS.

Admonition to the Reader.

I Pray thee (Gentle READER) first, learne to understand this Direction, examining it in every point, so that thou finde it true and agreeing with the holy Scripture. Then consider how thou likest and allowest of it: both which, if thou doest, thou shalt easily find and feele the whole to work upon thee, as it is to be desired. The first part by diligent meditation, will humble and bring thee low in thine own sight, and raise in thee a true sorrow of heart, seeing thy daily

misery. The second part by the working of Gods Spirit shall settle thee in most cleere safety and peace, by seeing thy selfe delivered from the same misery. The third part will shew thee how to change thy life, and conforme it unto the will of God, and give thee direction how to walke with God daily. If thou dealest not soundly with thy selfe in the two former Parts, never set upon the third. And although thou attaine to the use of them both, yet shall it be meet for thee to prove thy selfe daily by them, that thine estate may be found good indeed, and after make the third Part instead of a daily direction for thee, untill thou see thy selfe reformed, and made like unto it, which is the true use of it: For he that is come to repentance in truth, must make a daily use of them all three. Farewell.

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A GARDEN OF SPIRITVALL FLOWERS.

The first Part.

EVERY one that will be saved, must first know and bee perswaded in heart, of his miserable estate, laid forth in these eight points following, and be truely humbled thereby.

1 That we are created happy in the loines of *Adam*: which happinesse he lost by his fall, and wee through him; and so are brought to utter misery. Gen. 1. 6. Eph. 4. 24. Eph. 11, 2.

2 That this our misery consisteth, first, in our guiltinesse of

Part I.

Adams transgression, and our own both originall and actuall sins. And secondly, in the desert and punishment thereof, which is death temporall of the body, and eternall both of body and soule, with all the calamities that pertaine to them both.

3. That our sinfulnesse is such, as it continually defileth all our actions, our thoughts, words and deeds; and that the punishment (which is Gods curse) is such as lieth upon us alwaies, and in all places; and that we are nothing but a lump of sinne, and under the wrath of GOD continually.

Note.

4 That no man is able to satisfie for his sins, to appease Gods wrath, and to come out of this misery by any thing that he can do, or that may be done by any other man for him. And that none is able to beare and overcome the intollerable weight of that curse of God which hangeth

geth over him for his sinne.

5 That they which know not this, still go forward in it without trouble of minde, thinking their case good enough. They that only know it, being full of poyson & rebellion for the most part rage against the Doctrine thereof, and become more greedy to goe on in all evill, when they see their sinne forbidden, or at least they abide still in it. But if any be pricked in conscience, and humbled by this, he maketh a right and profitable use of it; as shall be seene in the sixth point.

6 That seeing it is thus with men; they who have not mourned, and yet see they have cause, must sorrow and weepe, turning their laughter into wailing, and their joy into heavinesse till they see themselves delivered from this woe; for they are not to be ignorant that there is hope.

7 That to attaine this mourning, (which is hardly wrought

Part I.

Act. 2. 37.

Iam. 4. 9.

Part I.

Seven ſpeciall meanes unto mourning.

in us) theſe meanes, and ſuch like are to be uſed. 1. That we harden not our hearts in hearing the Law, but ſuffer it to worke upon us. 2. To be willing to examine our hearts and lives, for the finding out of ſome ſpeciall ſinnes, and when we ſee them, we doe not lightly paſſe them over, and confeſſe them, but aggravate them, to humble us. 3. That we conſider the greatneſſe of the puniſhment, with the eternity thereof. 4. An holy deſpaire of any remedy from our ſelves, or any other creature. 5. A perſwading of our ſelves that ma-ly are damned for thoſe ſins which we live in. 6. That we weigh and conſider our mortallity in this life, and the uncertainty of our death. 7. And finally, uſe all the afflictions which God laieth upon us, unto this end.

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2

Pſal. 4. 4.

3

1 Sam. 15.

4

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6

7

Note

8 That this mourning and ſorrowing for ſinne, and the woe it hath brought upon us, cannot

appeaſe

appeale *Gods* wrath towards us; but is required of all unbelievers to breake their hearts, and cause them to lament after GOD not to justifie them before God, but to make them fit to receive the Gospell, and prepare them to his voice, that saith, *Come unto me all yee that travell and are laden, and I will give you rest.* For although men cannot make account of the remedy, except they feele their need and misery; yet if any rest in this sorrow, and seeke not the remedy following in the next Part, he shall never be happy: for it shall either vanish and be forgotten in time, leaving noe fruit behinde, or drive them to utter despairing.

Part I.

Note

1 Kin. 21. Mat. 27. 5.

Note.

The second part.

HEE must know and be perswaded, that hee is as fully and cleerely restored unto happinesse; as hee was deepely

Part I.

plunged into misery: which is declared in these eight points following:

1 That God hath provided a remedy against all this misery, by which wee may bee set free from it. This remedy is perfect satisfaction, and perfect righteousnesse, whereby only we may be freed from death, and restored unto life; so as Gods justice may fully be answered, all our sins forgiven, and we adopted unto eternall life.

2 That this remedy is not to bee found but only in Christ Iesus, who being both God and man hath in our Nature suffered the punishment due unto our sins to deliver us from the same; and fulfilled the righteousnesse of the Law, to justifie us before God: and so delivering us from sin and death hath restored us to righteousnesse and life *being made unto us* (from God his Father) *Wisdome, Righteousnesse, Sanctification,*

Esa. 55. 5.

Rom. 5. 1. 1 Cor. 1. 30, 31.

cation, and Redemption, that whosoever glorieth may glory in the Lord.

3 That the onely meanes to receive Christ, and in him salvation, is faith in his person, mentioned in the former part of this Direction: seeing Christ hath plainly affirmed that he is a Physitian to such sick ones; and calleth them to receive, that is, to believe it. Which faith is a wonderfull and supernaturall grace of God whereby wee receive Christ and all his benefits, & is ordinarily wrought in mens hearts by the outward preaching of the Word, & the inward operation of the holy Ghost. Therfore such as seek this, must heare Sermons often and dilligently, they must be much moved and drawne by the reports of other godly, as *Andrew* by *Peter*, and *Nathaniel* by *Philip*. And they must bee incouraged to believe, by the example of others, who were

3

Ioh. 1. 43. *Note.*

Act. 19. 16.

Part I.

were as far off as they: they muſt vſe good company, as *Paul* when hee was caſt downe, ſought to joyne himſelfe to the Apoſtles, and reverence *Gods* graces in the Miniſters, and in his people. By theſe meanes many have beene added to the Church, and believed.

Eph. 1. 1, 2.

1 Cor. 14.

4 That by theſe glad tydings preached in his name, and the other meanes, God draweth the hearts of ſuch as ſhall enjoy it, after they know that there is a remedy, to hunger after it, and deſire it above all other things: not fleetingly, nor covertly, but fervently, and conſtantly, ſo as nothing can ſatisfie them without it; and to prize it above all other things: which grace, being a peculiar gift of the Spirit, is not without Faith in ſome meaſure. And though it be not in full aſſurance by and by, yet ſo as they never ceaſe, till they can apply it to themſelves. Which

Note.

ſhall

Part I.

ſhall be when they have felt the ſweetneſſe of Chriſt, when they ſee they take the yoake upon them, and be willingly ſubject to his word and commandements then they ſhall finde reſt unto their ſoules. Mat. 11. 29.

5 That wee therefore feeling what great need we have of it, as having beene pricked in our hearts for our ſinne and damnable eſtate, and been broken hearted; yet having this fervent deſire after it, and ſo highly eſteeming it as nothing more, may apply it to our ſelves, and do reſt perſwaded (for all our unworthineſſe) that it is ours, and freely bequeathed to us of God, becauſe Chriſt is given of God, and hath given himſelf for ſuch. And for our better encouragement hereunto, we are to know that Chriſt commandeth, exhorteth, and beſeecheth us to believe in himſelfe: ſo that wee need not feare that it is preſumption thus to doe. 1 Cor. 14. Act. 4. 7.

6 And

Part I.

6 And seeing we are so fearefull at our first calling; that we dare not thinke we have faith, know that these are sure tokens of it, if we strive against doubting; if we, not feeling it, complaine bittterly of the want of it: if we seeke fervently to be setled in believing, if we desire to search out the sinne which may possibly hinder us, to expell it: and some one of these, or other graces like them, shall ever bee seen in the believer by such as can judge, though not alwaies perceived of the party himselfe: even as by moving, breathing, feeling &c. it is gathered that life is in the body, which lieth for dead.

7 That by all good meanes we confirme this faith in us daily: the meanes are partly those which are set down in the third point of the third Part & namely, the examples of others, who of weake became strong; the often

Part 1.

ten & due conſideration of Gods love, that it is unchangeable, and our own experience, who beleeving the Promiſe when wee thought it impoſsible, may much more now be perſwaded of it, and of the favour of God, eſpecially ſeeking it penitently as we did then: but if we grow not, we began but counterfeitly.

Heb. 8. 34. Ioh. 13 9.

8 That if our faith be confirmed, and we perſwaded of our ſalvation and Gods favour it will appeare in us by theſe ſignes, which may be called inſeparable companions to it. Firſt, that we have peace with God, and rejoyce for it ſenſibly. Secondly, that we love the *Lord* moſt deerely, and Gods people heartily. Thirdly, that we have our hearts enlarged to praiſe God ſecretly and openly, for ſo great kindneſſe as to preferre us before ſo many thouſands. Fourthly, to wonder at it in giving thankes. Fiftly, if we pity, comfort and

ſtrengthen

Part I.
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7
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ſtrengthen others Sixthly, if we long to goe hence, where we are absent from the Lord. Seventhly, desire to goe home to him. And lastly, if we mourne for our unkindneſſe past towards God, who was ſo kinde to us, even while wee wandred from him

The third Part.

Tit. 2. 11. HE muſt underſtand and practiſe to the end of his life, that manner of converſation which God hath appointed and commanded every faithfull Chriſtian to walke in, after hee hath once believed, as it is ſhewed in the eight points following.

Firſt, that he that is ſaved by Chriſt, is alſo by him mortified unto ſinne, and regenerate unto righteouſneſſe & true holineſſe; and finally is become a new creature: and being now by Faith

in *Christ* made the child of God, doth withall receive a minde of God to know him, an heart to love him, a will to please him: and in some measure also strength and power to obey him; and although with imperfection, yet with manifest difference, from his former estate: and contrarily he doth hate sinne, as he loveth goodnesse. Part I.

Secondly, That the believer being thus sanctified and changed, must give all diligence to keep his heart in that estate afterward, and endeavour to practise a godly life in his particular actions, that is, deny all ungodlinesse in his behaviour, and worldly lusts in his heart: and contrarily live soberly himselfe, in moderating his affections in all lawfull liberties, religiously towards men, in giving every one their due; and holily towards God, in worshipping and serving him onely: In which things

Part I.

things ſtandeth our true repentance.

Thirdly, that unto every one that hath faith, and is truely (though in weakeneſſe) reformed, God giveth willingneſſe, readineſſe and deſire to uſe the meanes which he hath ordained for the keeping and confirming of himſelfe in this Chriſtian courſe. Unto which are neceſſary theſe two things. A certaine Direction and Order of proceeding in this eſtate, by obſerving our ſelves, that in one thing as well as another, we keep a good Conſcience: or if we be overtaken, or ſtep out of the way, yet that we lie not ſtill, but returne. And that Armour of a Chriſtian ſet down, the chiefe parts whereof are ſix: Sincerity, Righteouſneſſe, Faith, Hope preparation for afflictions, and knowledge of Gods word, to diſcerne the deceitfulneſſe of ſin. For the keeping of theſe we muſt pray often and

1 Pet. 2. 2.
2 Pet. 1. 5.

and earnestly with watching; adding thereunto, hearing of the Word preached, and the use of the Sacraments, Reading, Meditating, Conference, good example of others, Gods benefits and Chastisements daily meditated of, and rightly used, and our own experience. Part I.

Fourthly, that out of all that hath beene before set down, and namely, in these three former points, we gather out a direction to guide our selves every day unto the end: a summe whereof is this. First, that every day as we search and find out our sins, we heartily dislike and renounce them and repent.

Secondly, that every day we be raised up in assured hope of the pardon of them, by the promise of *God* in *Christ*. Thirdly, that every day we keep our heart in frame, weaned from carnall liberty, & fit to any duty. Fourthly, that every day we be strongly armed

Part I.

armed againſt any knowne ſin. Fifthly, that every day wee endeavour to doe any good duty commanded. Sixthly, that every day we pray for all neceſſaries; and namely, that we watch and pray to be ſtrengthened againſt ſinne, and ſtedfaſt in our Chriſtian courſe. Seventhly, that every day, our thankes for benefits already received, and other ſtill certainly hoped for, bee continued. Eightly; that every day we hold faſt and keep peace with God, and ſo lie down in it. Theſe are not ſo enjoyned every day, as though it were enough barely to thinke of them every day, but that we be accompanied with the moſt of them through the day, and ſtrengthened with the reſt; I meane Prayer and Thanksgiving. So that by the hope of them all, we may bee made able to paſſe the day both in company and ſolitarineſſe; at home and abroad; in afflictions

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ctions and proſperity; and in all our actions of the day to honour God therein; according to that which is written, *Whether we eat or drinke*, &c. 1 Cor. 10.

Fifthly, that we be watchfull to withſtand and avoid all the lets which may hinder this courſe: as want of the meanes and namely, the helpe of the Word preached, ſlothfulneſſe, careleſneſſe in obſerving our wayes, a yeelding to temptation, commonneſſe and boldneſſe in ſinne, and thinking we are well enough already; wearineſſe in doing good, untowardneſſe, cuſtome in ſinne, and long lying in it, the uſing of ill company, worldlineſſe, prophaneneſſe of heart, looſeneſſe of the eye, eare, tongue, &c. A dangerous temptation of Satan. Apo. 3, 17.

Sixthly, that the Lord hath Commanded, and doth promiſe to performe that every one of his faithfull ſervants, ſhall perſevere in this courſe, by that power

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er he giveth them by Faith. This perſwaſion is no ſmal encouragement unto continuance and conſtancy in hope, patience, and well doing.

Seventhly, that leſt we deceive our ſelves, we be able to prove, and do often indeed prove, as we ſhal ſee cauſe, that our repentance is ſound: which may appeare to us by theſe notes. Firſt, If our hearts be changed. Secondly, If we avoyd one ſin as well as another. Thirdly, If we keep our hearts with all diligence, having ſo often found them falſe and deceitfull, ſo that a good life may come from thence. Fourthly If we labour to pleaſe God according to his word, as well in well-doing as in the deeds themſelves. Fiftly, If we ſtill goe forward in this courſe without fainting or diſcouragement, as our knowledge increaſeth, and if we fall aſleep, & offend againſt our knowledge that we complaine of our correction,

Prov. 4. 13. 2 Chro. 2. 25.

correction, and be not quiet until by relenting for our sins and earnest suing to *God*, he turn to us againe and receive us; which he will do, and then be more carefull afterward against the least occasions. Eightly, that this course bringeth sound Wisdome, Experience and comfort, and teacheth us how to carry our selves in all estates and conditions of life, whether of trouble or peace, and to answer all the cavils and quarrels of the Devill and his instruments. It bringeth us into most inward aquaintance and communion with *God* in *Christ*; maketh us ready to die, fit to live, and to find greater gaine in both than in any other estate, and in one word, happy here, and happy ever. Whereas, without it, the beauty and benefit of a Christian life is smally or not at all enjoyed, nor after the Kingdom of glory possessed.

Part I.

Can. 5. 2.

The

The CONCLUSION.

I Have ſet before thee (Gentle *Read r*) a frame of a Chriſtian courſe in theſe three parts. Now when in knowledge, living and going about the practiſe hereof, it is entred upon, and thus far raiſed up, yet it is but a houſe untiled, and undawbed without windowes, doores, implements, and other furniture: and therefore not ſo to be left. Some never do ſo much as enter upon: ſome begining do not finiſh it: and yet the firſt ſort may be long beating about it. The laſt are groſſely deceived to let it ſtand unperfected, and therefore never reape the benefit of it. Such are they who having begun all theſe three Parts, leave off as though they had dōn all. But the true Chriſtian having laid for himſelfe this good foundation, buildeth thereupon proportionably, as the Apoſtle ſaith, and ſo reapeth a ſure and conſtant fruit of his labour, notwithſtanding all the troubles and dangers that may aſſaile him. And if thou goe about to be directed by this, take heed it waxe not loathſome to thee in time, and uſed for faſhion; and not to governe thee, for then thou loſeſt the benefit of it (as one that eateth meat with a full ſtomacke, and not for hunger) and it ſhall loſe her beauty with thee: And yet through ſloath, negligence, and love of this world, with the pleaſures of it, and manifold diſcouragements, this will come to paſſe.

By RICHARD ROGERS.

Direc-

Part I.

Directions how to Live WELL, and to DIE WELL.

IN the morning awake with GOD; and before all other things, offer up unto him thy morning sacrifice of Prayer: wherein remember, First, to give hearty thanks unto him for all his mercies bodily and spirituall; and namely for thy late preservation: Secondly, make an humble confession of thy sinnes, with an earnest desire of pardon: Thirdly, aske such necessaries as are requisite for thy soule and body, with fervent request to bee relieved in them: and namely desire his blessing

Three things to be remembred in the morning.

1

2

3

Part I.

upon thy labours in thy calling in the day to come.

Things to be remembred al day

In what place soever thou art, let this perswasion abide in thy heart, that thou art before the living God: and let the remembrance hereof strike thine heart with awe and reverence, and make thee afraid to sin.

Against idle thoughts.

Make conscience of idle, vaine, dishonest, & ungodly thoughts; for these are the seeds & beginnings of actuall sin in word and deed.

Bosome sins.

Have a speciall care to avoide those sinnes which thou findest thy Nature most prone unto; and eschewe those provocations which were wont most to prevaile against thee.

Temptations.

Follow with faithfulnesse and diligence, thy lawfull particular Calling in which thou art placed.

For contentment.

Thinke evermore thy present estate and condition to bee the best estate for thee, whatsoever

it

it be; becauſe of the good providence of God.

Looke well to thy carriage in company, that thou do no hurt, by word, or example; nor take any thing from others; but endeavour rather to doe good. Comfort.

Uſe civill honeſty towards all men; a good conſcience and good manners muſt goe together. Note

If at any time againſt thy purpoſe thou be overtaken with any ſinne, lie not in it, but ſpeedily recover thy ſelfe by repentance. Communion with God.

When any good motion or affection doth ariſe in thine heart, ſuffer it not to paſſe away, but feed it by reading, meditating, or praying. Fervency.

Eſteeme of every preſent day, as of the day of thy death; and therefore live now, even as though thou wert now dying; and doe thoſe good duties every day, which thou wouldeſt doe if this were thy dying day. A preſervative againſt ſin.

Part I.

Things to be remembred at Evening.

At the end of the day before thou lie downe in thy bed, call to minde how thou haſt ſpent the day that is paſſed: thy miſdoings repent, and praiſe *GOD* for aſſiſting thee with his grace in the Duties which thou haſt performed.

At night.

Sleepe not at night, before thou haſt commended thy ſelfe by prayer into the hands of *God*: for thou knoweſt not whether (ſalne aſleepe) thou ſhalt ariſe againe alive.

Let prayer be the key to open the Morning, and the Barre to ſhut in the Evening.

Walke as the children of light.

Note.

¶ As the Juſt live by Faith, ſo the Juſt live the life of Faith. Now they that live the life of grace, one day ſhall live the life of glory.

Directions

Directions how to die WELL.

THink that the greateſt work thou haſt to finiſh in this World, is to die well; and to make an happy departure out of this World. They which die well, die not to die, but to live eternally.

Bee every day ready to leave this life. That man doth finiſh his dayes in beſt ſort, that every day eſteemeth the laſt day of his life to be preſent and at hand.

Endeavour before death come upon thee to pull out his ſting, and take from him his power and ſtrength by humbling thy ſelfe in the time preſent; for all thy ſinnes paſt, and by turning thy ſelfe unto GOD for the time to come. That man

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Note

can never die ill, that hath a care to live well.

Inure thy ſelfe by little and little to die, before thou come to that point that thou muſt needs die. He that leaves the World before the World leaves him, gives death the hand like a welcome meſſenger, and departs in peace.

In ſicknes.

Chiefly when thou art viſited with ſickneſſe or old age, thinke either of theſe a Summoner warning thee ere long to appeare before the great LORD, Judge of all the world: therefore now prepare to ſet all things in good order, and make thine accounts ready.

Make a new examination of thy ſelfe and converſation paſſed. Make a new confeſsion unto GOD of thy new and particular ſinnes, as GOD ſendeth new corrections and chaſtiſements, make new prayers, and more

more earneſt then ever before for pardon of thy ſinnes, and reconciliation with *God* in Chriſt: by all meanes avoid thoſe ſinnes which thou findeſt and feeleſt to increaſe the wrath of GOD againſt thee.

Seeke reconciliation with thy neighbour by free forgiveneſſe of them that have offended thee, and earneſtly deſire to be forgiven of all that have been offended by thee. Set thine houſe and Familie in order, by diſpoſing of thy worldly goods in thy Will & Teſtament; therby thou ſhalt die not the more quicklie, but the more quietly; and prevent the brawles and jars that otherwiſe, (when thou art gone) may ariſe from thine heires. Thou parteſt with earthly poſſeſsions, and art going to take poſſeſsion of heavenlie.

In the laſt agony of death, when all things in and of the world do

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At the houre of death.

faile and forsake thee, rest thy selfe by faith, on the favour and mercy of God in Christ, and comfort thy self in the Lord thy God. What shall separate from the love of God in Christ? not life, nor death.

Let thine heart and tongue be still imployed in prayer to the Lord: First, for patience in thy trouble: Secondly, for comfort in thine affliction. Thirdly, for strength in weakness: Fourthly, for deliverance at his pleasure Yea, endeavour to die praying: when thou art in the depth of miseries and at the gates of death there is a depth of Gods mercy, which is ready to heare and help thee: *Misery* must call upon *Mercy*.

Be willing and ready to depart out of this world, without murmuring or repining whensoever, wheresoever, or howsoever it shall please the Lord to call thee.

For

For why ſhouldſt thou unwillingly ſuffer a ſhort death, that will bring thee to the fruition of eternall joyes? Perſwade thy ſelf that if thou live by the mercy of God, thou ſhalt doe well; but if thou die, doubt not but thou ſhalt doe better, and with a free heart ſpeake it; *Come Lord Ieſus.*

Laſtly, when thou feeleſt death approaching, commend thy departing *ſoule* into the holy hands of *God*: he gave it, to him ſurrender it againe. So laying thy ſelfe down to ſleep and reſt, God ſhall make thee to dwell in everlaſting ſafety.

The Grave is ready for me.

¶ A good life till death, and a good death after a good life, are the beſt meanes to attaine an eternall happy life in heaven. As death leaveth thee, ſo ſhall judgement find thee. Ioh. 17 1.

Part I.

{Christ is to me both in life and death advantage.}

Against idleneſſe.

To preſerve thy body in cleanneſſe.

Often meditate of GOD and good things. Carefully watch over thine outward ſenſes chiefly thine eyes and thine eares. Be alwayes doing ſomething that is good.

To preſerve thy tongue from ſin.

Forethink whether it be lawfull and fit to be ſpoken.

Avoyd all ſuperfluity of words and needleſſe ſpeeches.

Affirme no more than thou knoweſt to be true.

To keepe thy life in holyneſſe.

Do all things as in Gods ſight.

Eſchew the company of thoſe that are ill-diſpoſed.

Thinke daily of thy death and that laſt great account.

By W. PERKINS.

Afflictions

Part I.

Afflictions, the lot and portion of the righteous; a benefit to those to whom they bee sanctified.

IT *is good for me*, saith *David*, *that I have beene afflicted*; in whose example we may behold that even the godly themselves are subject to many afflictions: The dearest of Gods Children may and doe oftentimes suffer afflictions with *variety*, extremity, and continuance: *Many*, saith *David*, *are the troubles of the righteous*. yea, GOD doth many times feed his owne children with the bread of teares, and giveth them teares to drinke in great measure, and he threatneth even those with whom hee hath made a sure Covenant, and from whom hee will never take his mercy

Gods children subject to afflictions.

Psal. 80. 5. vote.

Psal. 89, 30, 31, 32, 33.

Part I.

mercy and loving kindneſſe, that if they forſake his law, and walk not in his judgements, hee will viſit their tranſgreſsion with the *rod*, and their iniquities with *ſtrokes*. And Saint *Iames* exhorteth the faithfull to *count it exceeding joy, when they fall into divers tentations or afflictions.*

Iam. 1. 2. 2 Sam. 23. 1 Sam. 13. 14.

David.

Pſa. 73. 1. 1 Sam. 20. 20. & 22. 9 & 23. 19, 20.

The Prophet *David*, a man ſet up on high, annointed of the Lord, and after Gods own heart, affirmeth of himſelfe, that hee had been *daily puniſhed and chaſtiſed every morning*; every day that went over his head brought with it ſome affliction or other: he was perſecuted by *Saul*, and hunted by him as a *Partridge* on the mountaines: hee was falſely accuſed by *Doeg*, betraied by the *Ziphims*, derided by his wife that lay in his boſome, 2 *Sam.* 6. 20. Many heart-breakings with his children: *Ziglag* ſacked and burnt by the *Amalekites*, which

was

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was given him by *Achish* King of *Gath*, and his wives that were the comfort of his life, were taken prisoners; yea, it may appeare to all, that shall read his story in both the Bookes of *Samuell*, that as if he had bin a man born to misery, he scarce had one good day in all his life.

All Gods children tast of affliction.

Neither was this the case of *David* alone, but even all the Children of GOD mentioned in the Scripture, have beene partakers of the same condition. *Iacob*, on whom GOD had set his love before he was borne, was many waies afflicted in the greatest part of his life: he was hated of his Brother, and forced to flie into a strange Country, and live as a Servant for the space of twenty yeares. He was vexed with the unkinde usage of his churlish Uncle, who notwithstanding his faithfull service, changed his wages tenne times: hee was slandred by his cousens

Iacob,

Gen. 33. 11.

the

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the Sons of *Laban*; he was grieved with the peevish behaviour of his wives, and much discomforted by his Children.

Iob. Iob 1. 8. *Iob* likewise, one of whom the Lord testified, that hee was an *upright and just man, one that feared GOD and eschewed evill*; yet his life for a long time was even a Map of misery; it was no small affliction to lose his substance all in a day, to have his children pittifully dismembred, to have his wife and friends to play the miserable comforters, to adde affliction to his misery, and which was worst of all to him, to have the terrors of God to fight against him.

Ioh. 16. 2. and 6. 4.

Solomon. 1 Chro. 22. 10. *Solomon* also, of whom the Lord said before hee was borne, *He shall be my Sonne and I will be his Father*, and concerning whom he promised, that his *mercy should never depart from him*, as hee tooke it from Saul: yet when hee turned his heart from the LORD

2 Sam. 7. 15.

and

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and kept not that which he had commanded him, the Lord raised him up adversaries one after another, which molested him with warres all the daies of his life; and after his death tenne Tribes of the Kingdom fell from his Sonne. 1 King. 11. 9, 10. 1 King. 11. 24, 23, 26.

And *Hezekiah* a man so upright in the sight of the Lord, as after him *none like him of all the Kings of Iudah*; was notwithstanding exercised with grievous and continuall afflictions; and first of all *Senacherib* King of *Assyria*, came up against all the strong Cities of *Iudah*, and he to make his peace was constrained to give him three hundred Talents of Silver and thirty of Gold and yet notwithstanding all this hee presently after sent a great army against *Ierusalem* to destroy it; and hee was no sooner by Gods mercy delivered out of this danger but straitway he was visited with a sore sickenesse. ver. 13, 14, 15, 16. 17, & 19. 10, 11, & 20.

So

Part I.

Lazarus. Luk. 16. 2. 21, 22.

So *Lazarus*, at whose death the Angels were imployed, to carry his soule into *Abrahams* bosome, was in his life poore, impotent, harbourlesse, distressed, and unpittied.

The afflicted in the Apostles time. Heb. 11. 36, 37, 38.

Behold likewise those the Apostle speakes of, *of whom the world was not worthy*, were tryed, some by mockings and scourgings, some by bonds and imprisonment: they were stoned, they were hewne asunder, they were tempted, they were slaine by the sword, they wandred up & down in Sheep-skins and Goats-skins, being destitute, afflicted, and tormented.

And as this is true in the generall that the children of God are subject to many and great Afflictions: so it is true also in the particular, that there is not any kinde of calamity but it may befall a godly man.

What greater griefe to godly Parents, then to have wicked and graceless

graceleſſe children? *Noah* an upright man had a wicked *Cham* that ſcoffed at his Fathers infirmities, and therefore he and his poſterity were accurſed; *Abraham* had a wicked *Iſhmael*, that by ſcoffes perſecuted holy *Iſaac*: *Iſaac* had a prophane *Eſau*, that grieved his Parents, and made his Mother weary of her life, ſetting himſelfe of purpoſe to diſpleaſe his Parents, by taking him wives of other Nations: Good *Jacob* was troubled with *Simeon* and *Levi*, brethren in evill: old *Eli* had Sons that were wicked, and knew not the Lord: who by their vile dealing in lying with women, made the Sacrifices of the Lord to be abhorred, 1 *Sam.* 2. 12. 17. 22. Faithfull *Samuel* had Sonnes that walked not in his waies, but turned after lucre and tooke rewards, and perverted judgement.

And *David* a man after Gods own heart, had great heart-breaking

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Noah. Gen. 6. 9. & 9. 22 25.

Abraham. Gen. 21. 9.

Iſaac. Gen. 26. 34, 35, & 27. 46. & 28. 8, 9.

Iacob. Gen. 34. 30 & 49 5, 6.

1 Sam. 3. 18. & 3. 8.

David.

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king by his children as ever Father could have; as first, *Amnon* most beastly ravishing *Thamar*, his own Sister. Afterward, *Absalom* to revenge that villanie, treacherouslie slew *Amnon*, and in the end rebelled against his Father, drave him out of his Kingdome, and, had not GOD

2 Sam. 13. & 14. 4. 28.

Chap. 15, 16, 17, 18.

prevented him, would have taken the Crowne off his head.

It is no small misery to be exposed to open contempt, and to be made a laughing-stock to base people; and this was *Iobs* case in a high degree; as *Iob* 8. 9. 10. this was not offered him by strangers alone, but even in his own Family; and *David* likewise had his part in the same crosse.

Iob.

Iob 31. 1. Psal. 35. 15, 16, & 69. 11, 12.

It is a grievous thing to live in prison fast bound in misery and Iron; and yet *Ioseph* a good man, by the false accusation of his Mistresse was put in prison, and so continued divers yeares.

Gen. 39. 19. 20.

Ioseph.

Ieremy

Part I.

Ieremy, a man ſanctified before he came out of the wombe, was often brought into this affliction, as *Ier.* 20. 1, 2. and 32. 2. and 37. 15. 16. and 38. 6. So likewiſe *Micaiah*, a faithfull Prophet, was by *Ahab* put into priſon, and was fed with the bread of affliction: and S. *Peter* the Apoſtle by *Herod* put into priſon, and there both hands and feet bound with chaines: S. *Paul* and *Silas* alſo delivered to a cruell *Gaoler*, which caſt them into the dungeon of the priſon, and made faſt their feet in the ſtocks; and ſo were many of the bleſſed Martyrs in time of Popery.

Ieremy, Ier. 15. 1 King 2. 17 *Michaiah*.

Peter. Acts 12. 4 & 16. 23. 24. *Paul* and *Silas*.

Many bleſſed Martyrs.

Shipwrack a heavie affliction, yet S. *Paul* ſuffered it thrice, and what extremity he was in, may appeare, *Acts* 17. 18. 19. 20. It is great heavineſſe to loſe a friend, yet *David* loſt *Ionathan*, whoſe ſoule was knit to the ſoule of *David*. The loſſe of children is a great griefe to loving and kinde parents

2 Cor. 11. 25. *Paul*. Act. 17. 18, 19, 20.

Part I.

Parents yet *Aaron* loſt his two ſonnes *Nadab* and *Abihu*, conſumed with fire both in a moment. *Eli* a good man had his two ſonnes *Hophni* and *Phineas* ſlaine both in one day: *Iob* alſo had his ſeven ſonnes and three daughters cruſht to pieces with the fall of a Houſe: *David*, to the exceeding griefe of his ſoule had *Abſalom* his ſonne taken away in his ſinne.

Aaron. Lev. 10. 2.

Eli. 1 Sam. 4. 21. *Iob.*

It is alſo a great affliction for a man to be deprived of the Wife of his youth, which hath long lyen in his boſome: And yet this befell *Abraham* deprived of *Sara*, and *Iacob* of *Rachel*: So alſo a poore woman to loſe a loving Husband, as was *Naomi* deprived of her Husband, and left without maintenance: So likewiſe the Prophets Wife, (beſides the loſſe of her Husband) was left in debt, and had nothing to pay: the mercileſſe Creditor came to take her

Abraham. Gen. 24. 2. 35. 19. *Naomi* Ruth. 1. 3. 2 Kin 4. 1. The Prophets wife.

two

Part I.

two ſonnes to be his bondmen.

It is uncomfortable to dye in Child-birth, and yet it was the caſe of *Rachel Iacobs* Wife: it is fearefull to die a violent death, and yet good old *Eli* hearing of the loſſe of the Ark, fell back and brake his neck. So likewiſe the Prophet that went to *Bethel* was ſlaine by a Lyon, and his carcaſſe caſt in the way: good *Joſiah* ſlain in the warres of *Pharaoh Necho*: nay a man may be ſo left to himſelfe, as he may commit ſuch a ſinne whereby hee may deſerve to be cut off by the ſword of the Magiſtrate, and yet ſtill be the child of God; and ſuch was the ſinne of *David*, by the expreſſe Law of GOD to bee cut off, if there had been any Magiſtrate above him that had had power to inflict it.

Rachel. Gen. 35. 17.
1 Sa. 4. 18.
Eli. 1 King. 13. 14.
The old Prophet.
Iosiah.
David.

But beſides all theſe outward afflictions, the children of God may be and often are ſubject to inſtard feare and horror of conſcience

Gods children ſubject to inward afflictions.

cience. *Iob* complaineth that the *arrowes of the Almighty were in him*, and *David* crieth out, *My God, my God, why hast thou forsaken me?* and in another place hee saith, *When I held my tongue, my bones consumed through my roaring all the day long. For thy hand was heavy upon me day and night, and my moisture was turned into the drought of Summer*; and in another place he maketh a lamentable complaint, as if hee had been broughr to the very pit of desperation. *Hezekiah* that good King complaineth, that the *Lord had* (like a Lyon) *broken all his bones*. By this we may see what the condition of Gods deere Children is: therefore the Church of God is compared to a Lilly among Thorns, though it be lovely and beautifull in the sight of *God*, yet it is subject to many miseries and molestations.

David.

Psal. 38. 2. 3. 4. 5. 6. 7.

Hezek. Isa. 38. 13, 14.

His glory increaseth.

Object.

But some might object and say, Our Saviour *Christ* hath satisfied the

the justice of GOD for our sinnes, and therefore GOD cannot justly punish them againe in us. Part I.

To this may be answered: that God doth not bring afflictions upon his Children as punishments for sinne, but hee hath other ends for which hee afflicteth them. Answ.

Now the ends for which hee doth afflict his children, though they be many, yet they may bee reduced to three heads. Some of them are in respect of *God*, some in respect of us, and some in respect of others. Gods ends in afflicting his, are

The end that God aimeth at in respect of himselfe, is twofold; first thereby to manifest his own glory: as the man that was borne blinde, our Saviour said, it was not for his owne, nor his Fathers sinnes, but *that the workes of God might be shewed on him.* First in respect of himself.

No small glory redoundeth unto

Part I.

His glory increaseth.

1

unto *God* by the afflictions of his children: As the power of God is more magnified and declared in adversity, then ever it could be in prosperity: For when we are in prosperity, and see no evill, we seeme not to stand in need of Gods helpe, but when God delivereth us out of trouble, then is his power manifested, and we have occasion offered to glorifie him.

2

Secondly, to declare his anger and indignation against sin, that when the wicked shall see that Gods dearest children, if they take liberty to sin, doe not escape the rod, they may know what themselves are to looke for at his hands.

Secondly, in respect of us.

The ends that God aimeth at in respect of us are divers: God which is infinitly good, seeketh nothing in afflicting his children but their good.

First, to correct us for our fault, and so to bring us to repen-

tance

tance and amendment of life, leſt our ſinne be our deſtruction. Secondly, to humble the pride of our hearts, by the feeling of our owne frailty and miſery. Thirdly to try and exercile the graces that are in us, and to examine whether we ſtand as faſt to God in the time of adverſity, as wee ſeemed and promited to ſtand to him in time of proſperity, and that it may appeare to others what excellent things God hath wrought in us: thus ſaith *Job* of his afflictions; hee knew they were no puniſhment of his ſins, as his friends would have perſwaded him; but tryalls of his faith and patience. GOD will not ſuffer the graces of his children to lie idle in them, as our Faith our Chriſtian courage, our patience, and ſpecially our love to God: It is nothing to truſt in God, when all things goe well with us, but when we are in ſickneſſe, poverty, or any other calamity,

Part I.

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Part I. mity, then with *Iob* to ſay, *If thou kill me, yet I will truſt in thee*; is a matter of great difficulty, the fire of affliction trieth the graces of the godly, but it doth not conſume them. Fourthly, to caſt off
4 carnall ſecurity, and prevent ſin to come; there is ſuch a maſſe of corruption in the beſt of us, as that upon every occaſion we are apt to fall into ſinne, and for preventing thereof, it is neceſſary the Lord ſhould afflict us; with one croſſe God maketh two cures, the chaſtiſement of ſinnes paſt, and the preventing of ſinne
5 to come. Fifthly, by afflictions the *Lord* doth give us ſome comfortable teſtimony of the reſurrection to a better life: for ſeeing the godly even for the moſt part in this life ſo evill intreated, they may aſſure themſelves, that in the life to come there ſhall be a bleſſed change and alteration. Sixtly, by afflictions we are made conformable to Chriſt, for hee

was

Part I.

was not exempt from the croſſe: why then ſhould we looke to be exempted from that condition which Chriſt our Head was to undergoe? Seventhly, by afflictions the Lord doth ſend unto us the aſſurance of our adoption, *whom the Lord loveth he chaſtiſeth, and he ſcourgeth every ſonne that hee receiveth*, and he is a baſtard that is not corrected: it is a ſure note that when God ſeeth ſinne and ſmites not, there he deteſts and loves not: therefore it is ſaid that he ſuffered the wicked ſons of *Eli* to continue in their ſinnes without correction, becauſe the Lord would ſlay them: affliction therfore is a ſeale of adoption, no ſigne of reprobation; for the pureſt corne is cleaneſt fanned, the fineſt gold is ofteneſt tried, the ſweeteſt grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed. Eightly, to wean our hearts from too much loving the world and worldly

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Part I.

vanities, and to cauſe us more earneſtly to deſire and long for eternall life: for as the children of *Iſrael*, had they not bin ill intreated in *Ægypt*, would never have beene ſo willing to goe towards *Canaan*: ſo, were it not for the croſſes and afflictions of this life. Gods children would not ſo heartily long and willingly deſire for the Kingdome of heaven. As therefore a loving Nurſe puts worm-wood or muſtard on the breaſt, to make the child rather to forſake the dug: ſo *God* mixeth ſometime affliction with the pleaſures and proſperity of this life leſt they ſhould forget God, and fall into too much love of this preſent evill world.

Thirdly in reſpect of others.

Laſt of all there is a good end of our afflictions in reſpect of others: if we be conſtant and couragious under the croſſe, our example is a notable incouragement unto others to tread in our

ſtep

Part I.

steps. If we be fearefull, others may learn what frailty is in man, and therby may be moved to pitie us, and to pray for us, and comfort us, as if it were their owne case, and to watch more carefully over themselves.

To conclude, the way to ever lasting glory, is by this meanes as it were chalked out: for hereby all men may see that whosoever will live religiously in Christ Jesus, must suffer afflictions.

Hereby it may appeare, that the Lord doth not send afflictions to his children, as punishments for their sins; but he sendeth them for other good ends and purposes.

Vse 1. To apply afflictions.

First therefore this must teach us, to apply our afflictions, as sickneſſe, poverty, banishment, imprisonment, and the like, unto the right end; not, the more the hand of *God* is upon us, the more to harden our hearts (as *Pharaoh*

Part I. did in *Egypt*: but our visitation must make us better; namely,
1 first, it must make us more penitent for our sinnes.
2 Secondly, to make us more humble in heart.
3 Thirdly, more stedfast in Faith.
4 Fourthly, more watchfull over our selves, lest that if wee profit not by so effectuall meanes, our sickneſſe and other afflictions be unto us but the beginning of evills.

Vſe 2. Secondly, againe, this serveth to teach every one to judge wisely not rashly to conclude, when wee see one afflicted with some heavie crosse, that surely it is GODS judgement upon him for his sinnes. So dealt the *Barbarians* with *Paul*, *Act*. 28. 3, 4. so dealt the friends of *Iob* (though otherwise very wise men) censuring him to bee an hypocrite, *Iob* 8. 4, 11, 6, 22, 5, 6, 7. and so did the disciples of our Saviour Christ, when they saw a man that was borne blind, for whose sinne

ſin is it, ſay they, his owne or his Parents? We muſt take heed leſt we condemne the generation of of Gods Children.

The godly and the wicked differ under the ſame affliction.

Saint *Auguſtine* hath an excellent ſaying to this purpoſe: Although (ſaith he) the godly and the wicked be alike afflicted, yet they bee diſtinct the one from the other: there remaineth an unlikelineſſe of the ſufferers, in the likeneſſe of their ſufferings, for as under one and the ſame fire, gold ſhineth and chaffe ſmoketh, and under one and the ſame flaile the ſtraw is broken in peeces, and the corne is purged: ſo one and the ſame affliction on the godly and on the wicked, trieth, purifieth and melteth the one but deſtroyeth and utterly undoeth the other. It is ſpecially to be obſerved, how he is qualified that ſuffereth; ſo one and the ſame Sun cauſeth the dung to ſtinke moſt horribly, and the flowers to ſmell moſt ſweetly: ſo that afflictions

Part I.

flictions, are like the red Sea, where the *Egyptians* were drowned, and the *Israelites* saved.

Vse 3.

Thirdly, from hence the afflicted may gather this comfort: first, that God correcteth him of love as a Father, and punisheth him not as a Judge. Secondly, God will lay no more upon him than hee will make him able to beare. Thirdly, God will give an issue to the temptation in due time, as shall be best for him.

Necessary considerations.

Secondly againe let the afflicted consider how little his pain is in regard of that which God could send. First, doth thy head, thy heart, thy belly, or any other part grieve thee? is one member distressed? yet is not thy case like *Jobs*, all his members were afflicted at once.

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Iob. 2. 7.

Secondly; is thy whole body afflicted? yet is not thy case like *Davids*, when being distressed in soule he cryed out,

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Psal. 55. 4. *My heart trembleth within mee, and the terrours of death are come upon me.*

Part I.

me. Thirdly, is thy ſoule diſtreſſed? yet is not thy affliction like thoſe that lye yelling in hell, and fire unquenchable, weeping, and wailing and gnaſhing of teeth, and have not ſo much as a drop of cold water to coole their tongues.

Againſt impatience.

Thirdly, then let the afflicted thinke thus with himſelfe; Firſt, is one member grieved? GOD could ſmite all. Secondly, am I heart-ſick? God could enlarge my heart, and therewithall my paine ſeven fold more. Thirdly, am I diſtreſſed in ſoule? GOD could give me over unto deſperation. Fourthly, am I diſtreſſed both in body and ſoule? God could throw both body and ſoule into hell fire.

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Fourthly, alſo let the afflicted conſider, how much leſſe his affliction is, than he deſerveth: *the reward of ſinne is death*, that is, the curſe of God, hell fire, utter confuſion both of ſoule and body.

Puniſhment leſſe than deſert.

Part I.

No sanctity frees from sickness.

Fifthly, let the afflicted consider, that the best Saints of God have been subject to the like distresse: *Iacob* wrestled with God and prevailed with men, yet subject to sickneſſe: *Iob* an upright man and just, yet was he smitten with ulcers from the head to the foot: *Elizeus* an holy Prophet, yet hee sickned and died: manifold are the ensamples in the Scripture of the children of God that have tasted of deepe and bitter afflictions, yet may the afflicted gather comfort that he is the child of God, for *he scourgeth every sonne that he receiveth.*

Afflictions bring heaven.

Sixthly, let him consider how great the joyes of Heaven are which are laid up in store for him, if hee patiently abide the Lords visitation, even such as *the eye hath not seene, neither hath the eare heard, neither is the heart able to conceive*: for hee will say with *Paul, I count that the afflictions of this present time are not worthy the*

2 Cor. 2. 9.

Rom. 8. 18

Glory

glory that shall be shewed to us; thus will the hope of the joy to come asswage the paine of the present maladdy.

The greater affliction the greater glory.

Seventhly, this is another argument of unspeakable comfort to the children of God, that the greater their afflictions are, the greater shall their glory be. And hereof we have a worthy example of *Ioseph*; For after the manifold and great calamities which hee indured for many yeeres, he was exalted by *Pharaoh*, made Lord of all his house, and ruler throughout all the land of *Egypt*.

Gen. 49. 8.

And it is worthy to be noted, that for some thirteene yeeres wherein he was afflicted, he was exalted, and ruled in *Egypt* for the space of eighty yeares; as may easily bee gathered out of the story: for he was seventeen yeeres old when his brethren sold him away; hee was thirty yeeres old when hee was advanced by *Pharaoh*; and he lived

Gen. 37. 2. & 41. 46.

Governour

Part I.

A speciall note.

Governour of the Land of *Egypt* till he was an hundred and tenne yeeres old. Besides, such was the goodnesse of God unto him, that for the severall miseries which he suffered, he received a severall reward.

1 First, for the hatred of his brethren he obtained the favour of the *King*, and his Nobles. Secondly, for the contempt and scorne which his brethren heaped upon him, calling him *Dreamer*, *&c.* he was worshipped of them with their faces downe to the ground. Thirdly, for the party-coloured coat which they stript him of, when they cast him into the pit he was arrayed by *Pharaoh* with a Princely robe of fine linnen. Fourthly, in stead of the fetters, wherewith he was bound in prison; *Pharaoh* put his owne ring on his hand and a chaine of gold about his neck. Fifthly, in stead of the Prison and Dungeon wherein hee lay, he was set

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Part I.

on the Kings best Chariot (save one) and carried in great pompe through the *Citie*. Sixthly, whereas before hee was contemned of all men as a stranger, as a Servant, and a Prisoner, he is now honoured of all men, by bowing the knees at the Kings commandement. Seventhly, and lastly, in steed of his Fathers house, from which hee was exiled and banished, he had dominion in all the Land of *Egypt*. So true is that saying of an heathen man, *The greater torment a man endureth, the greater shall bee his glory afterwards.*

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Preparation for afflictions.

Eightly, this serveth to admonish us, that seeing afflictions are the lot and portion of GODS Children in this life: therefore wee should prepare for them before they come: Wee must bee carefull to store up grace against a rainy day, that whatsoever shall befall us wee may bee provided to beare it

Part I.

it: in prosperity it is good to looke for adversity, in health to remember sickneſſe; there is nothing that maketh afflictions more bitter and grievous unto us, than becauſe it taketh us many times on the *blinde ſide*, before we ſee it or dream of it, when as miſery that is foreſeene doth little hurt us. Affliction is like the *Baſiliske*, of which it is written; that if it ſee a man before hee ſee it, it killeth him, but if hee ſee it firſt, it hath no povver to hurt him

Note.

Simile.

Affliction Gods loving corrections.

Ninthly, this teacheth us to be patient in all the afflictions that God layeth upon us, becauſe they are his loving corrections, in regard of our faults and infirmities. The more we ſtruggle and ſtrive under the hand of God, the leſſe wee prevaile, and the more wee provoke him to diſpleaſure, as a father that hath an unruly ſonne that will not take correction, binds him to a forme;

Note.

but the ſooner wee yeeld our ſelves to his will, and kiſſe the rod, the ſooner wee ſhall be delivered. Hereby it appeareth that afflictions being ſanctified, doe adminiſter exceeding comfort to the children of God, in that they are not onely a pledge of their adoption but they produce alſo many bleſſed and gracious effects.

Part I.

Benefits that accrue to the godly from afflictions.

I

First of all, it is a meanes to purge out the droſſe of that naturall corruption that is in us: it is with us as the Prophet ſaith of *Moab*; wee are like *Wine that is ſetled upon the lees*, and frozen in his dregs, and hath not been powred out from veſſell to veſſell: ſo wee are full of naturall corruption, till the Lord by affliction doth refine us.

Effects of affliction.

I

Ier. 48. 11 Zeph. 1. 12

Affliction (as one ſaith well) is unto the Children of God as the flaile to the corne, the file to the iron, and the fire to the gold: the Gold-Smith taketh not the

Part I.

gold out of the Forge till he ſees it well and throughly purified: in like manner GOD doth not remove the afflictions of his children, till they be throughly refined. Affliction is the Lords pruning-knife, wherewith hee cutteth away from us all withered and unprofitable branches.

2 Secondly, affliction being ſanctified, is a ſingular help to further our converſion and to bring us to a ſight of our ſinnes, and a godly ſorrow, and to drive us home to our heavenly Father by true repentance: *In their afflictions*, ſaith the Lord, *they will ſeeke mee diligently*: miſery made the Prodigall child to return and ſue to his father for grace and mercy. As ſinne ſhutteth up a mans eyes, ſo affliction openeth them: and hereof we have a worthy example in the brethren of *Ioſeph*; for the ſpace of twenty yeares they were never touched with any remorſe for their unnaturall cruelty

Hoſe. 5. 15 Note.

cruelty in selling him to the *Ishmaelites*: till at last comming into *Egypt* to buy corne in the time of famine, and perceiving *Ioseph* to speak roughly to them, and to charge them to bee spies, and fearing imprisonment, or some other harder usage, then they began to call their sinne to remembrance.

As one that is fast asleepe will not awake, unlesse hee be raised up by thrusting, or by some violent motion: so, many lie snorting in the long custome of sin, and never thinke of repentance, till the hand of GOD be upon them. O blessed is that affliction that draweth a sinner to come (upon the knees of his heart) unto Christ, to confesse his owne misery, and to implore his endlesse mercy! O blessed bee that Christ that never refuseth the sinner that commeth unto him, though weather-beaten by affliction and misery!

Thirdly,

Part I.

3 Thirdly, affliction is a notable meanes to humble the children of God, and to beat downe their pride. So long as all things goe well with us, and wee are free from the Crosse, our flesh is puft up, and can hardly be kept under. The leaven of old *Adam* is in us, and maketh us swell in pride; and such is the fooliſh pride of our hearts that we are leaſt for God, till by ſome affliction or other he humble us, and bring us downe. Thus was it with the Prodigall ſonne; as ſoone as hee had got his portion; hee was all aſſaunt, hee could ſtand on no ground, hee knew not himſelfe, but when he had waſted his ſubſtance and was pinched with famine, his pride was daunted, and he was glad to come home by weeping-croſſe. So was it with *Hagar* when ſhee had conceived a child by her Maſter *Abraham*: yea, *David* himſelfe, though otherwiſe an holy man, had

Luke 15. 17. &c.

Gen. 16. 4. 9.

had a ſpice of this diſeaſe, *Pſal.* 30. 6, 7. *In my proſperity* (ſaith he) *I ſaid I ſhall never bee moved*: but the caſe was ſoone altered with him, for (as he ſaith in the next words) the Lord did but *hide his face*, and did bring him into ſome affliction, and ſtraightway hee *was troubled*. And therefore affliction is counted very neceſſary and profitable, becauſe it cauſeth a man to know himſelfe: as wee ſee by common experience, when God afflicteth a man either with ignominie, diſgrace, poverty, ſickneſſe, loſſe of children, or any other croſſe though before hee were never ſo proud, and carryed himſelfe never ſo high: yet then hee beginneth to droope, and let his feathers fall. Part I. 4

Fourthly, affliction worketh in us pitie and compaſsion towards our fellow brethren that be in diſtreſſe and miſery, and to condole their eſtate; for which purpoſe Chriſt himſelfe would ſuffer

Part I. ſuffer & be tempted in all things like unto us, (ſinne onely excepted) that he might be a mercifull high Prieſt, touched with the

II. ſenſe of our infirmities. Secondly, affliction is a ſpeciall meanes to make the godly much better: for that which *Salomon* ſaith of children, is alſo true of aged perſons: *That folly is bound in the heart of the child; but the rod of correction ſhall drive it out.* Pro. 22. 15. When God correcteth his childre, it is but to nurture them, 1 *Cor.* 11. 32. The Lord knoweth, that a Sonne ſet at liberty, runneth into ſuch licentious courſes, that hee is a ſhame to his Father, and a griefe to his Mother: and therefore hee will not ſuffer his children, whom he loveth moſt tenderly, to goe on in their ſins leſt his name ſhould be diſhonoured, and his Goſpell evill ſpoken of.

III. Thirdly, it is a meanes both to manifeſt unto others the faith and

and vertues which hee hath bestowed upon us, as also strengthen those who have not receiued so great a measure of faith as we: and were it not, that we did see many of those, whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us, the greatnesse of the misery, and crosses which we endure, would make us doubt whether we bee the children of God or no. Part I.

Fourthly, it makes us conformable to the image of Christ his Sonne, who being the Captaine of our salvation was made perfect through sufferings. IV

Fifthly, affliction is an excellent meanes to enforce us and stirre us up to prayer, yea, even those that never thought to pray, as Atheists and wicked persons, when any trouble lyeth upon them, are driven to pray whether they will or no. *David* reckoneth up a bedroll of such persons V

sons

Part I.

Note.

sons, *Psal.* 107. Howsoever pe
adventure in the time of thei
prosperity, they cared but a littl
for the Lord, yet now they crie
unto him in their trouble and h
delivered them out of their di
stresse, *Verse* 6. 13. 19. 28. So tha
trouble and distresse will make a
man cry unto the Lord, and be-
take himselfe unto his prayers
So was it with the Mariner
that entertained *Ionah*: And th
proud King of *Ninive* with al
his people, when they heard th
sudden destruction that wa
threatned against them by th
Preaching of *Ionah*, they crye
mightily unto God: And tha
wicked *Manasseh*, who did ve
ry much evill in the sight of th
Lord to anger him; shedding
innocent bloud exceeding much
till he replenished *Ierusalem* from
corner to corner, yet when God
brought unto him the Captaines
of the King of *Ashur*, which
tooke him and put him in fet-
ters,

Iohn 1. 5. and 3. 8.

2 Chro. 33 6.

2 King. 21 16.

ters, and bound him in chaines, and carried him to *Babell*, then when he was in tribulation, *hee prayed to the Lord his God, and humbled himselfe greatly before the God of his Fathers:* yea, the godly themselves are never so fit to pray, as when they be in afflictions; and never doe it with that fervency, as when some crosse or calamity is upon them: wee are like little chickens, which when the weather is faire, and there is no danger towards, straggle abroad from the Henne; but if any haile-storme come upon them, or a Kite hover over them, then they are glad to run under her wings for shelter: the truth of this wee may see in the children of *Israel*, *Exod.* 2. 23, 24. and *Iudges* 3. and 4. Chap. Part I. 2 Ch. 33 12. *Simile.*

Sixthly, affliction doth containe the Children of God in obedience: The people of *Israel* when the hand of God was upon them, either by warre or famine, VI.

Part I.

famine, or any other calamity, carried themselves very religiously and walked in obedience to his will: But when hee gave them all things in abundance to enjoy, as *Deut.* 32. 1. 14, 15. *they forsooke God that made them, and regarded not the strong God of their salvation*, and this doth *David* confesse of himselfe; when hee saith; *Before I was afflicted I went astray, but now I keepe thy Word.*

Seventhly, it helpeth to tame and subdue the unrulines of the flesh, that it may be better subject to the spirit: it is a great benefit to have the flesh, with the cursed lusts and affections thereof, to be mortified and subdued: for it is one of those deadly enemies of our soules, with which wee must fight and encounter while we live; the children of God therefore, have cause to rejoyce, that it doth please the Lord by our outward calamities to tame the flesh, that so they

they may with leſſe difficulty and danger get tqe maſtery of it. Part I.

Eighthly, it is a meanes to withdraw our hearts from the love of the world, and to raiſe them up to heavenly things; we are like fooliſh children that would not willingly be wained from the breaſt, and therefore their mother anointeth the nipples of her breaſt with ſome bitter thing, to make them out of love with it: ſo if we might have our wills, we would alwaies hang upon the breaſts of the world and would never leave ſucking, if the Lord did not powder our deſires with the croſſe, and make them bitter unto us. The children of *Iſrael* were grievouſly afflicted in *Ægypt*, to make them the more earneſtly to deſire to poſſeſs the land of *Canaan*, yet we ſee how hardly they were brought to depart from thence; yea, when they VIII. *Note.*

Part I.

were in the way to the Land of *Canaan*, they would have often turned backe to their fleſh-pots, their fiſh, their Cucumbers, their Pepons, *&c.* If they had lived in preferment there, and enjoyed the fat of the land, as they did in *Ioſephs* time, it would no doubt have been a hard matter to have perſwaded them to depart; ſo it fareth with the moſt of us: we are in this world as in a Sea of miſery; never out of one danger or other, yet ſuch is our folly, wee love to be here ſtill: what would we doe if we had nothing to moleſt us? It is therefore the mercy of the Lord to prevent this evill, by diſquieting his children with manifold afflictions, as warres, robberies, poverty, baniſhment, and the like; ſometimes with wicked children, and the death and loſſe of children: and if the *Lord* do ſpare them in all theſe things, yet leſt they ſhould ſwell with

Our love to the world.

vaine

vaine-glory, or rejoyce with foolish confidence, he chastiseth them with sickness and diseases, that they may learne how fraile all earthly things are, and lift up their eyes to heaven, where that uncorruptible crown is laid up for them. And thus the Lord in his unspeakeable goodnes many times diminisheth the health of our bodies, that wee may the more earnestly desire the salvation of our soules: hee taketh away the things of this life, that we may most carefully seeke after the things of a better life; so that afflictions are like to a great storme at Sea, to make the godly to wish to be in heaven. Part I. VIII. *Smile.*

Ninthly, afflictions doe save the children of *GOD* from hell and condemnation: If *GOD* should let us alone, we would never rest till wee runne headlong to hell: Therefore it is the Lords mercy to lay the rod upon IX.

Part I.

on our backs, to prevent us, and to make us ſee in what danger we ſtand, and this is that which *Iob* ſaith; *The Lord openeth the eares by correction,* that ſo he may keepe back their ſoules from the pit: what greater benefit can one do to him that is deſperately given to make away himſelfe, then to prevent him, and ſave his life? So there cannot be a greater benefit to us, when we are ready to drowne our ſelves in perdition by our ſinnes, than that the Lord by his corrections ſhould ſtay us and hold us back.

Iob.33.16. 18.

X. Tenthly, laſt of all afflictions doe fit and prepare us for the Kingdome of Heaven, as the parching heate of the Sunne ripeneth the corne, and maketh it fit to be carried into the Barne: ſo doth affliction ripen the godly, that they may be meete to be gathered into Gods barne. And this is done two wayes; firſt, becauſe by affliction (as we have heard

heard) we are purged and purified from our ſinnes, which elſe would hinder us from comming there: *For no uncleane thing ſhall enter into Gods Kingdome:* As Gold muſt firſt bee purified before it be laid up in the Kings Treaſury, and as Wheat muſt be cleanſed from the chaffe before it be laid up in the Garner, ſo muſt it be with us. Affliction is the fire, the fanne the file, *&c.* to make us pure for his garner. Secondly, affliction prepareth us for Heaven, becauſe it is a meanes to worke holyneſſe in us, *without which no man ſhall ever ſee the Lord*: we ſee then by all theſe gracious effects and bleſſed fruits which affliction bringeth with it, that we may ſay with *David*, *It is good for me that I have beene afflicted.* Part I. Apoc. 21. 27. Heb. 12. 14

This ſhould teach us firſt of all, to perſwade our ſelves of this great and excellent good that affliction bringeth with it, that ſo *Vſe.*

Part I. wee may account it exceeding joy when wee fall into it. Secondly, to endeavour by all meanes to profit by the afflictions that God layeth upon us. 2 Thirdly, to be patient under the croſſe, though it lye heavy upon us, and make us ſmart to the very quick. 3

Amongſt the manifold afflictions whereunto the children of God are ſubject, let theſe viſited by the hand of *God* with ſickneſſe, for the more patient and joyfull undergoing the ſame, conſider theſe things following.

Comforts in ſicknes to the children of God.

Firſt, that as *GOD* of all other afflictions, ſo of ſickneſſe is the Author; the Scriptures manifeſt the ſame: *The Lord ſhall make the peſtilence to cleave unto thee, till hee hath conſumed thee from the Land, whither thou goeſt to poſſeſſe it.* 1

The Lord ſhall ſmite thee with the conſumption, and with a fea-

ver,

Part I.

ver and with a burning Ague, and with fervent heat.

The hand of the Lord was against the City, with a very great destruction, and he smote the men of the City both small and great, and they had Emrods in their secret parts. 1 Sam. 5.9.

2. Secondly, that God is the author of sickneſſe: Firſt, wee muſt not aſcribe our ſickneſſe to Chance or Fortune. 2

Secondly, not to looke too much to the meanes of thy ſickneſſe; as to cold, ſurfeting, infected houſes, or the like, but lift up thine eyes to heaven, remembring the Lord hath ſent it. 1

Thirdly, not to ſtorme againſt ſickneſs with murmuring or impatience. 2

Fourthly, in ſickneſſe ſeeke to the Lord for remedy; for he ſent it, and he muſt take it away; ſo it is written. *Come let us returne to the Lord, for he hath ſpoyled*, and hee will heale us; he hath wounded us, and he will binde us up. 3

Hoſ. 6. 1. 4

Firſt, wee muſt not therefore

Part I.

What we must not doe in ſickneſſe. 1 King. 1. 3

ſeeke eaſe by unlawfull meanes, as by Witchcraft, conjuring, charming, &c. For *Ahaziah* is rebuked, becauſe that in his ſickneſſe he ſent to ask counſell concerning his recovery, of *Baalzebub* the god of *Ekron*.

Secondly, we muſt not depend too much upon the lawfull meanes, as upon the Phyſitian, &c. It is noted for the ſinne of *Aſa*, that being diſeaſed in his feet, *hee ſought not to the Lord* in his diſeaſe, but to the Phyſitians onely. 1 Chr. 16. 12.

Sinne the cauſe of ſickneſſe.

If any aske, what provoketh the Lord to ſtrike man with ſickneſſe? The Scripture telleth us, that the ſinne of man is commonly the cauſe why he is ſmitten with ſickneſſe. *If you will not obey me, nor doe all the commandements, &c. Then will I alſo doe this unto you: I will appoint over you feareſulneſſe*, (or a haſty Plague) *a Conſumption, and the burning Ague to conſume the eyes,* Lev. 26. 14, 15, 16.

and

and so make the heart heavy.

Part I.

Davids mistrust in numbring the people, was scourged with a Plague of threescore and tenne thousand men. Of the Plague, we have among the rest, these particular sins set down as the causes of it.

2 Sam. 24. 15.

The usuall causes of the plague Exod. 5. 3.

First, the neglect of Gods service, *Moses* and *Aaron* desired leave of *Pharaoh* to goe to Sacrifice to the Lord in the desart lest for want therof, he bring upon them a Pestilence.

1

Secondly, the abuse of the Sacraments: *for this cause* (saith S. *Paul*, that is, for abusing the Lords Supper) *many are weake and sick among you, and many sleep.*

2

Thirdly, disobedience to governours: The *Israelites* for rebelling against *Moses* and *Aaron*, died of the Plague, fourescore thousand and seven hundred.

3

Num. 16. 49.

Fourthly, murmuring against *God*: The *Israelites* murmured against *God*, because he led them

4

Num. 21. 5. 11.

Part I.

Num. 21. 3. 12.

no sooner into the Land of *Canaan*, therefore hee threatned to smite them and to destroy them.

These sinnes and offences are principally among others the most sensible and apparent causes of the Plague amongst us. And in as much as sinne is commonly the cause of sickneſſe, it should teach us: first, not to looke too much to the meanes whereby, or the manner how thou art afflicted; but looke especially to thy sinne, as the principall cause of it.

Vse 1.

We say commonly, I tooke my sicknes by such a journy, by such a surfet, in such an infected house, *&c.* True, these were the outward meanes; but it was thy sinne within thee which provoked God to offer these meanes to thee, and make them strong and effectuall to afflict thee.

Secondly, when thou art visited with sickneſſe, enter into an examination of thine own heart what

what ſins doe principally raigne in thee, and doe provoke God to ſmite thee in that manner. Part I.

Thirdly, by faſting, prayer, and repentance turn to the Lord thy God, that he may in mercy forgive thy ſinne, and conſequently take away thy affliction: For this purpoſe read the 6. *Chapt.* of the 2. of *Chronicles*, touching the Prayer that *Salomon* made unto the Lord, at the finiſhing of the Temple, and obſerve the Lords anſwer to *Salomon* againe in the ſeventh Chapter of the ſame Booke, 12, 13, 14. *Verſes*, read them, and obſerve eſpecially in the 14. verſe, where the *Lord* ſaith; *If my people which are called by my name, ſhall humble themſelves, and pray, and ſeeke my face, and turne from their wicked way, then will I heare from heaven, and will forgive their ſinne, and will heale their Land.* *Vſe* 3.

Hereby it may further appeare that ſinne is uſually the cauſe of *Note.*

affli-

Part I.

ctions: If therefore thou be afflicted, and desirest to be free from the crosse, note what the Lord requireth of thee, namely, first, to humble thy self; secondly, to pray: thirdly, in thy prayer to seeke his favour; fourthly, to turne from thy wicked waies, and then saith the Lord, I will forgive thy sin and make whole the Land: where further observe, that till sin be forgiven, the judgement remaines.

Vse 4. Fourthly, learne thereby to loath and avoyd, yea to flie from sinne as from a Serpent, which so incenseth *GOD* and afflicteth thee. But note by the way that sinne is not alwaies the cause of the crosse (as hath formerly been shewed) as may appeare by the answer of Christ to his Disciples concerning the man that was borne blind, and by his answer to those that shewed him of the *Galileans*, whose blood *Pilate* had mingled with their owne sacrifices

Joh. 9. 1.

crifices. Therefore when thou ſeeſt thy neighbour afflicted, neither judge him raſhly to bee worſe then thy ſelfe, nor excuſe thy ſelfe preſumptuouſly to bee better, or more righteous than he. Part I.

Fiftly, in thy ſickneſſe (eſpecially in the begining thereof) exerciſe thy ſelfe in prayer, wherein firſt deſire of God, the ſight of all thy ſinnes; which being found out, put thy ſelfe before the judgement ſeat of God, and with griefe and ſorrow of heart confeſſe unto God all thy known ſins, eſpecially thy capitall offences whereby thou haſt moſt diſpleaſed God. Secondly, lay them open with all the circumſtances of time place, and manner how they were committed: as may ſeeme moſt to aggravate the heinouſneſſe of thy ſins, and to ſhew the contrition of thy heart for the ſame. Thirdly, lift up thy hand and acknowledge *Vſe* 5. 1 2 3

Part I. ledge thy ſelfe guilty before the Lord of eternall death and damnation, for thoſe thy hainous ſins and tranſgreſsions. Fourthly, 4 having thus accuſed and judged thy ſelfe, caſt down thy ſelfe before the foot-ſtoole of his throne of Grace aſſuring thy ſelfe that he is a mercifull God. Fiftly, 5 cry unto him from a ſorrowfull and penitent heart for mercy and forgiveneſſe; as earneſtly as ever thou knewest a malefactor crave pardon at the ſeat of an earthly Judge. Sixtly, 6 beſeech him to give thee faith to believe the free pardon and forgiveneſſe of all thy ſinnes, and to blot them out of his remembrance, as if they had never been promiſing amendment, and never to commit the like againe. Seventhly, 7 deſire earneſtly that he would be pleaſed to give thee patience, with willingneſſe to undergoe that juſtly deſerved affliction that is upon thee. Laſtly,

humbly

Part I.

humbly beſeech him in his own good time to vouchſafe thee a gracious and happy deliverance, either by life or death, as ſhall ſeeme beſt to his heavenly Majeſty.

Vſe 6.

Sixtly, exerciſe thy ſelfe in reading of the word of *GOD*, where thou maiſt finde, firſt, examples of Gods mercy ſhewed upon the afflicted. 1 Secondly, comfortable promiſes of ſtrength and deliverance made to the Saints afflicted. 2 Thirdly, inſtructions how to beare, and what uſe to make of thy afflictions: 3 Thy word, ſaid *David*, *is ſweeter then the honey and the honeycombe*; Pſa. 19. 10. and againe he ſaith, *Except thy Law had been my delight I ſhould have periſhed in mine affliction.* Iſa. 66. 23. Pſa. 119.

Vſe 7.

Seventhly, meditate of the other life which thou art paſſing unto, where thou ſhalt have Sabbath upon Sabbath, that is, reſt for evermore; where the Lord ſhall

Part I.

away all teares from thy eyes: here ſhall be no more ſorrow, griefe, or paine, but joy unſpeakable and glorious, to be continued for ever.

Vſe 8. What is to be done in ſickneſſe after peace is made with God.

Eightly, having by Prayer recommended thy ſelfe to God in Chriſt, let thy next care bee firſt; to ſeeke the helpe of the Phyſitian, and all other lawfull meanes for thy recovery: for who ſo deſpiſeth in ſickneſſe the lawfull meanes which God hath appointed for recovery, that man is guilty of his own blood in the preſence of the *Lord*. Secondly, to ſet thy houſe in order by making thy laſt Will and Teſtament, (if it be not made before) if it be made, peruſe it, confirme it, ſeale it, and deliver it to ſome faithfull friend, in the preſence of ſome honeſt witneſſes. Thirdly, in making of thy Will, bee carefull to take the adviſe of ſome religious and wiſe friends, that thou mayeſt the better beſtow

Part I.

ſtow thy benevolence, and contrive thy will according to law, therby to cut off contention and ſtrife amongſt thoſe whom thou leaveſt behinde thee. Fourthly, be ſure before ſickneſſe doth increaſe, and thy memory faile, to finiſh thy Will, leſt it prove a dotement, and no Teſtament and ſo be an occaſion of trouble, when otherwiſe it might be well prevented. Fiftly, to prevent future inconveniencies; remember eſpecially two things, firſt, if *God* hath bleſſed thee with ſtore of outward bleſsings, make thy Will in thy health; it will neither ſeparate thee further from thy goods, nor haſten thee ſooner to thy end; but withall be an occaſion of much peace and quiet to thee: For when thy houſe is put in order, thou haſt the fitter time to ſet thy ſoule in order. Secondly, if God hath given thee children, according to thy ability give every one of them a portion

4

5

1

2

Part I.

tion in thy life time, and disposse thereof so, as they may have occasion to blesse and not curse thee and love each other in thee, and for thee, by seeing thy equall and affectionate love to every of them: and not to doe as many doe, give most to one, and little to the rest, make one a gentleman and the rest beggars; and this be carefull to observe, let those be deareſt to thee that are neereſt to GOD: but if thou hast no children, and hast a purpose to doe good; (considering the shortnesse and uncertainty of thy life and the unjust dealing of others after thy death) be thine owne administrator, make thine hands thy Executors, and thy eyes thine over-seers, to prevent that lamentable experience of many dead-mens Wils that have either beene concealed, utterly overthrowne, or quite altered by cavils and quirks of Law.

Sixthly, last of all, and not the

leaſt

leaſt of all, in the making of thy Will, bee carefull whom thou chooſeſt to be thy Executors and over-ſeers, make choice not ſo much of rich friends as of (wiſe and) religious friends; for he that feareth *God* moſt, will be moſt carefull to ſee the execution of thy will according to thy true intent and purpoſe.

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The want of this care the undoing of many widdowes and children.

Short

Short *Rules* sent by Mr. *Richard Greeneham* to a Gentlewoman troubled in minde, for her better *direction* and *conſolation*; as alſo very neceſſary for every Chriſtian to be exerciſed withall.

THoſe temptations ſhall be laid to your charge, whereunto you yeeld, *&c. Yeeld not therefore but reſiſt*, as St. *Iames* biddeth.

2. No motion ſhall hurt you, whereunto you give not conſent in heart: you have no ſinne which in heart you long to bee freed from; you want no good-neſſe

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neſſe which in heart you covet to have.

Against diſtruſt.

3. Where ſickneſſe is at the higheſt, there is hope of diminiſhing: ſo likewiſe in temptation.

Note.

4. It is a great mercy of God to diſcerne a temptation in time of temptation.

5. When you would doe any good, or receive any good; offer up your endeavours, actions and meanes, in a Sacrifice to God in Chriſt; beſeeching God to give his holy Spirit to ſanctifie his own ſacrifice: for out of Chriſt all is ſinfull, though in it ſelfe good and commanded.

6. If you have received but a little releaſe of temptation, give thanks, and you ſhall have more.

7. It is a ſinne, and common one too, as well to deny Gods gifts, as to preſume of them.

8. Temptations ſmothered, as fire, burne more inwardly.

9 Be perſwaded alwaies you are

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are in the presence of God and his Christ, and frame your actions accordingly, for otherwise much evill will insue.

10 Bee more afraid of secret sinnes, than of open shame; lay this foundation sure, that there is mercy with Christ Jesus.

11 Remember the former mercies you have received, and thinke your present estate to be none other than the *estate* of *Gods* children. If you be grieved, pray to God; relieved praise him: and then you shall be sure to prevent impatience: for there is a vicissitude of griefe and comfort, as of light and darkenesse.

12 Beware of a discontented minde in any case; yea be contented to have your desires denied you of *God*: and if your prayer be not heard of GOD, vexe not your selfe too much neither vehemently covet, nor be grieved for any thing save the not having or losse of the favour of God; and

and therby you ſhall juſtifie both his wiſdome and providence.

13. Labour for meekneſſe and patience, and be ready to kiſſe the rod, and to offer up all to him, of whom you have received your ſelfe; for if you ſtruggle, it will fare with you as with a Bird in a ginne, the more ſhee ſtriveth, the faſter ſhe is. We muſt uſe the Word in troubles and temptations, as a ſicke man doth his meate, which though he eate againſt the ſtomacke, and preſently feeleth no benefit of it; yet we know by experience it doth him good, and himſelfe afterward ſhall perceive it.

Two excellent graces.

14. The patient bearing of miſery, is an acceptable ſacrifice to God; for when the *Golaſmith* putteth a piece of gold into the fire to make better uſe of it, it ſeemeth to the unskilfull, that he utterly marreth it. So the children of God in affliction, ſeeme to the judgement of the naturall man,

Part I.

man, undone and brought to nothing: but ſpirituall things are ſpiritually diſcerned.

Note the difference betweene Gods healing and Mans judgeing.

15. Believe alwaies your Eſtate to be the worke of God, and vary not therein; for a Sparrow falleth not but by his providence: and your humiliation, your conſolation, is the glory of God, and the good of many others.

Note.

16. Beware that you doe not often alter your judgement of your eſtate, as ſaying ſometimes, It is Gods worke, ſometimes Melancholly, ſometimes your weakneſſe and ſimplicity, ſometimes Witchery, ſometimes Satan: for theſe divers thoughts will much trouble you. You may thinke Melancholy to be an occaſion, but no cauſe; and ſo of the reſt. Therefore looke ſtedfaſtly to the hand of God, ſurely truſting on this that he not only knoweth thereof, but that whatſoever is done directly or indirectly

Note.

rectly, by meanes, or immediately, is all done and governed by his divine providence for our good.

17 Say not, you cannot be helped; for that may hinder the worke of God. Say not, If I were in such a place, and such a place, I should be well; for God is infinite and therefore every where, as well where you are, as where you would be.

18 Whereas, in consideration of the falling away of many, excelling you both in the age, and graces of the *new birth*, you feare you shall not persevere unto the end: your meditating and collection is good, so long as it preserves you from the carelesnesse of the flesh; but it is evill when it would dissolve the assurednes of your faith. Indeed so long as you looke upon your selves, you have cause to feare, because you are unable to prolong, as you are to begin your new birth: but

Part I. if you looke to *God*, you have nothing but matter of Faith, for whom he once loveth, he loveth for ever; and thou mayst ever have comfort though thou thinke thy selfe forsaken. Againe, as a man swimming in the deepe waters, is never in danger of drowning so long as his head continueth above the Water: so, though you swimme in deep Seas of dangerous temptations, yet are you sure and secure, because Christ Jesus your head is still above all your troubles; and therefore able to draw you (his members) to the Shore of salvation, without all perill of perishing.

19. Believe, that God the Father doth governe your temptations: that the Holy Ghost doth and shall assist you: that JESVS CHRIST was tempted to overcome in you; that the Saints on earth doe pray for you, even those which never knew you, but

but doe pray for the tempted ones. This consideration will uphold and stay thee up though in the depth of troubles. Part I.

20 None can judge of the worke of the Spirit, but by the light of the Spirit, as none can judge of the Sunne, but by it selfe.

21 Dispute not with *God* lest you bee confounded: nor with Satan, lest you be overcome.

22 Bee ever perswaded your punishment is far beneath your sinne; and this will make us patient and thankefull.

23 In such multitudes of *Gods* mercies as you enjoy, marvell not you have some crosses, lest wee should presume: likewise blessings with crosses, lest wee should despaire. *Note.*

24 In any outward blessings which you see you cannot have, beseech *God* you may never bee vexed for it.

25 No shame, griefe, or sor-

Part I.

row pleaſeth the Lord, which goeth altogether ſeparated from a ſweet perſwaſiion of his favor.

Note. Againe, our pleaſing our ſelves in the aſſurance of pardon, is not acceptable to God; which altogether reſpecteth the care of eſpying, bewayling, and avoyding of ſinne. Wherefore, let this be the barre and bond of your affections in theſe caſes: ſo long as Chriſt goeth with you, ſo long as the mercies of God accompany you, ſo long as the grace of the Spirit ſhineth upon you, be dealing with your ſinnes, and condemne them unto death. Likewiſe while you are tender of conſcience afraid of ſinne reverently perſwaded to walke holily with your God, laugh at Satans accuſotion, deſpiſe inſtructions, ſet at naught the terrours of hell. You never erre but by failing in one or both of theſe points: (that is,) either in your griefes, you are grieved with-

Note.

out

our comfort: or in your joyes, you rejoyce without reverence. And as in unneceſſary griefes you finde no ſpirituall pleaſure, ſo in unadviſed joyes you can finde no ſpirituall profit. Part I.

26 It is the policy of Satan to blind and beſot with a quiet poſſeſſion of an unjuſt mirth, thereby to keepe them from a true ſight of their ſinnes, ſo to oppreſſe the ſweet flocke of Chriſt with falſe and cauſeleſſe feares, thereby to keepe them from the glorious feeling of their Redemption. He knoweth (to his griefe) that joy may bee temporally interrupted, but not finally or eternally denyed you, therfore he plyeth himſelfe, though hee cannot extinguiſh it, yet to diminiſh your juſt and royall right in your Chriſt: in regard whereof, you all ſtand guilty of not maintaining the Lords Royalty given to the elect: if in the leaſt meaſure you yield to theſe ſla-

Note Satans Policy

Part I. vish feares of the adversary. This subtile Serpent is not ignorant
Note. that by these pensive practises he doth weare to a dulnesse the edge of your Prayers, and that hee draweth from you with an uncomfortable tediousnes the fruits of your faith: and consequently by these meanes you are deprived of the fruit of a more comfortable service of your *God*. The weake ones fearing also by your example the profession of Christ to be strict and comfortlesse.

27 A straite course of Religion is somewhat an uncomfortable companion; but blessed be that mortification which so far estrangeth us from the world that it changeth us to the similitude of Christ; to whom wee must be conformed in sufferings,
Note. that we may bee like him in glory: Suffer not your heart to be strict, narrow, and uncomfortable in heavenly things, this draweth away both the breath, bloud and life

life of true godlines. The Lord keepeth us from evill. The Lord satisfie you with gladnes. The Lord give you the spirit of prayer, and heare your prayers. The Lord bee your teacher and your comfort: *O pray, pray, pray,* It is the best sacrifice to God and the most comfortable duty you can doe. I am loath to put you in minde of these things, you have many carefull for you in other things: oh pardon mee if I bee bold in this one thing, I trust I rejoyce more in the good of your soule, than ever I should rejoyce in the fruit of mine owne body. It would bee a thousand deaths, yea a thousand hels unto mee, to see your soules miscarry. Oh let mee bee accepted more than a civill friend, more than a friend of the World, give me this benefit to be thought further than a friend of the flesh.

Part I.

A short Direction for the daily Exercise of a Christian, both on the Sabbath-day, and also on the Weeke-dayes.

And,

Here first what *Exercises* are to be done upon the *Week-day*, unto the daily practice of a *Christian life.*

In the Morning.

EVery morning so soone as thou hast broken off thy sleepe, though presently thou doe not rise, yet presently remember, so soon as thou dost awake, thou awake with GOD, that is, enter into holy and divine Meditations: and let thine heart be taken up about heavenly things: as for example,

1 To

1. To meditate on Gods kindnesse and love towards thee. 2. To meditate upon the great refreshment which by that nights rest thou hast received, and the manifold dangers of the night which thou hast been preserved from, by the which many have miscarried and so mightest thou had not the Lord defended thee from it.

Part 1. 1. Psal. 43. 4.

3 To meditate upon thy sins, thy deliverance from the guilt and punishment thereof by Christ: as also upon the changes and alteratious in the world, upon the paines of Hell, and the joyes of the World to come. These and such like meditations will keep thy minde from idle and wandring wicked thoughts, they will revive thy soule, and take order for the better keeping of thy life in a godly and religious course all the day after.

Psal. 119.

Part I.

The second Exercise.
The Morning Prayer.

AFter thou art risen, let it be the first worke thou takest in hand in the *Morning*, to betake thy selfe to Prayer to Almighty *God*, that throughout the whole day following, *God* may blesse thee in thy labours, and thou mayst be in safety, under his protection. And let this be done solemnely upon thy knees (and not as many doe lazing upon their beds) that it may be don with an humble, pure and sincere devotion. If thou be an house-holder or Master of a Family, let it be thy care to be stirring with the earliest, and so call together thy Familie, and there with them solemnely and upon thy knees, offer to *God* the sacrifice of prayer and thanksgiving; either in that forme of prayer, which in the latter end of this same Treatise

Dan. 6. 10
Hos. 4. 2.
Psal. 116.
Nah.

tiſe I have ſet downe, or in ſome other, tending to the ſame effect. Part 1.

The third Exercise.

Imployment in our Calling.

AFter Prayer ended, betake thy ſelfe to thy ordinary Calling and Vocation, or do that whereunto thy ordinary buſines calleth thee; and ſee that thy familie doe the like: remember that thou muſt give account for the time idely ſpent; and yet in thy labour take heed that thou doe not minde thine own profit in ſuch wiſe as that thou coole any grace thereby, or quench holy affections in thee. Gen. 3. 19. Eph. 4. 28. 2 Theſ. 3. 6. 10.

Rules

Part I.

Rules for the behaving of thy ſelfe *chriſtian like* in imployment about thy *worldly buſineſſe*, and in enjoying the benefit of the ſame

I. KEep a narrow watch over thy heart, words, and deeds continually; and ſee that thy time bee not idely, careleſſely, or unprofitably ſpent. Follow thine owne buſineſſe, ſhun meddling in other mens matters: bee not a Tale-bearer nor a Tale-receiver: deale juſtly and uprightly with al men let thy converſation be without covetouſneſſe and without prodigality; ſerve the Lord in ſingleneſſe of heart: be doing good, and abſtaine from all appearance of evill.

How

Part I.

How to behave your selfe in Company.

II.

IN all companies, whether it be of thine own Family or Strangers; be they superiours, equals, or thy inferiours, have a speciall regard so to carrie thy selfe as to be harmelesse and free from giving any evill example, either by word or deed, but carefully mark and shun the occasion thereof and provocations thereunto; which will bring thee much peace and content.

Prov. 19. 5
Col. 3. 12.
Iude 20.
Iam. 3. 6. 2.
Heb. 10.

How to behave thy selfe in solitarinesse.

III.

WHen thou art free from company and in solitarines alone by thy self, have a care that thou doe not spend that time ill: (that is) that in thy behaviour thou attempt none evill & unlawfull thing, and that thy thoughts bee not ranging or wandering, but keep within compasse,

2 Tim. 6.
Eph. 5. 16.
Mat. 13. 8.
Psal. 19. 14.

Part I.

passe, for if thy thoughts bee not taken up with good, they will be with evill. Be frequent at such time in Divine Meditations, and Soliloquies unto *God*, redeeming the time to the best use that thou canst.

How to use Prosperity,

Ier. 9. 23. Luk. 6. 29. 2 Ti. 4. 8. Iosh. 15. 9. Psal. 3. 2. *Note.*

IF thou bee in prosperity, and hast store of this worlds good, bee circumspect and wary that thou dost neither swell and bee insolent, neither idely nor loosely abuse the same to carnal liberty, but use them soberly, and to the good of Gods children, and be so much the more fruitfull in good workes, by how much the more thou hast receeived them.

Psal. 3. 7 Iam. 1. 2. 1 Pet. 1. 6

If thou be in misery, affliction, or calamity, fret not, neither be impatient in them but receive it meekely, and make good use thereof.

The

The fourth Exercise.
Giving thankes both before and after meales.

VVHen thou addressest thy selfe to Dinner or Supper, or when thou receivest any good blessing at the hands of God, remember that thou be stil thankefull unto him. Put not a morsell of any thing into thy mouth in thy meale, before thou hast desired *Gods* blessing upon it; and after that thou hast received it, and fed thy selfe with it, forget not to returne thanksgiving unto the Lord for it; and thinke not this sufficient if thou thy selfe performe this duty, but have a care to cause thy Children, thy servants, and all thy family to doe the same.

Ephes. 5. Heb. 13. Psal. 103.

The

Part I.

The fifth Exercise.

Evening Exercise of Reading, Catechising, Singing, &c.

Gen. 18. 8. 9. 2 Tim. 3. 15. Col. 3. 16. Psa. 55. 17. Dan. 6. 10.

IN the Evening, when thou makest an end of thy bodily work, be not thou unmindful to separate some time for the putting in practice of the exercises of religion in thy Family. Cause thine House-hold to come together; then either reade thy selfe, or cause some of thy Family to read something either out of the *Bible*, or out of some godly book, expounding the same. Examine thy Familie in that which they have read, catechize them in the principles of Religion, sing Psalmes together with them to Gods glory: so shalt thou finde, the Evening thus spent in this kind of exercise will bring much more joy and comfort to thine heart, than spending of the evening in cards, dice, and other kind of gaming wherein worldlings doe take their felicitie.

The

Part I.

The sixth Exercise.
Evening Prayer.

AS thou beganneſt the day, ſo end it with prayer: cauſe thy Family to come together: meekly upon your knees let hearty prayer be made unto Almighty *God*: And ſuffer none of any underſtanding in thy Family to goe to their beds (unleſſe ſickneſſe, or ſome other extraordinary neceſſitie move them to it) before this exerciſe be performed.

The ſeventh Exercise.
Meditations in bed.

IN thy bed before thou fall aſleepe looke backe unto the former workes of the day; call thy ſoule to a ſcrutiny, to give up an account how thou haſt ſpent the day, how thou haſt paſt it over; and how farre thou haſt walked with GOD, and wherein (as thou art able to remember) thou haſt offended, and then

Ioh. 5.14. Eph. 4.26. Heb. 3.12. Iob. 1.5.

Part I.

then craving pardon for thoſe ſinnes wherunto thou art privie, and entring into a reſolution (as much as poſsibly thou mayſt) for the time to come, to abandon and forſake them. Commit thy ſelfe, both body and ſoule into the hands of God, who after theſe Exerciſes thus ſpent, will give unto thee an holy ſanctified reſt and ſleepe: for he is a faithfull Keeper.

Wiſedome ſhall commune with thee when thou wakeſt, and guide thee when thou walkeſt,

Sabbath.

Part I.

Sabbath Exerciſes : or a ſhort direction how that day may be beſt *ſanctified* and kept *holy.*

The firſt Exerciſe.

Early ſanctifying the Sabbath-day.

AS every day a true Chriſtian ſo ſoone as hee is waking, ſhould awake with God: ſo eſpecially upon this day, which the Lord commandeth ſo ſtraightly to be kept holy unto himſelfe: and therfore upon a *Sabbath-day*, early thou muſt awake with God, and ſeparate thine affections from all earthly things; and thou muſt have a care to bee ſtirring ſomewhat more betimes upon this day, than upon the other dayes; that ſo thou mayſt begin to keepe it holy even at the very begin-

Pſal. 9. 2. Act. 20. 27

Part I.

beginning of the day: for Satan and our owne depraved corruptions will bee exceeding busie then to hinder us.

The second Exercise.

Private Prayer.

BEing risen, assemble thy Family together, joyntly upon your knees, with humble and sincere devotion make your prayers unto him, humbly thanking his divine Majesty for all his benefits, particularly for his protection over you the night past, desiring pardon of your sins, &c. And craving his assistance to direct you for the better keeping of the Sabbath holy.

The third Exercise.

Private exercise before the publike meeting.

THe time before the publike exercise, spend with thy Family in reading, catechizing, singing

ging of Pſalmes, and preparing thy ſelfe and them againe to the publique exerciſe. Part I.

The fourth Exerciſe.
Timely comming to Church.

VVHen the time is come for the publique aſſembly to meet together at the publique exerciſe, ſee that both thy ſelfe and thoſe which do belong unto thee, aſſemble timely, ther to be with the foremoſt, that ſo thou bee not wanting at any part of the Exerciſe performed there by the aſſembly; being there aſſembled, learne to demeane thy ſelfe after this manner. Act. 10. 5. Prov. 8. Pſal. 110.

Reverence in behaviour in the Church, and at entring into it.

1 When thou art entring into the houſe of God, into the Church, the place of publique meeting, *looke unto both thy feet* (ſaith *Salomon*) that is, conſidering whither thou art going, and what Note. Eccle. 4. 17

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what to doe, for the place thou art going into, is Gods house; there thou goest to heare God speaking unto thee by his Minister: and also to speake unto him by *prayer*. And therfore look that thou come thither with a *zealous*, and godly preparation; without which it is unlikely we shall profit any thing by the Word.

Esay 6. 9. Gen. 28.

2 When thou art thither come, if the publike exercise be not yet begun, then as soon as thou commest into thy seat, fal down upon thy knees and make this, or some such like oratorie Mediation.

A prayer to be said before the publike Exercise begin.

O Most mighty and eternall God, before whose presence, together with the rest of this Congregation, I vile and sinfull wretch, at this time doe present my selfe to heare thy holy Word, and to offer up the sacrifice of Prayer and thanksgiving unto

unto thee: blesse (I beseech thee) this our meeting, sanctifie and prepare my heart, that it may bee apt and fit for this exercise which now wee have in hand: enflame my heart with zeale, and teach me how to pray: open mine eares, that I may heare, and mine heart, that I may understand that which shall at this time out of thy holy word bee taught unto me. Take from me all wandering and by-thoughts; and grant that now and ever, I may heare thy word effectually, and pray unto thee sincerely, through Iesus Christ.

How to pray in the Church.

THis preparation made, and the publike exercises beginning, in the publike Prayer of the assembly, be not rash with thy mouth to utter a thing before *God*; for *God* is in the Heaven and thou art on earth, therefore let thy words be few, thinke not that thy mumbling over a few

Eccles. 5.

Part. I.

few prayers doth merit at Gods hand: or that thou ſhalt bee heard for thy much babling; but let thy prayer come from thine heart. When the Miniſter prayeth in the behalfe of the whole Congregation, let thine heart joyne with him. Oft times ſtirre up thy ſelfe in prayer, and rouze thy ſelfe up from thy naturall dulneſſe and backwardneſſe in this kinde, by inward ſighes and groanes, and take heed that thy heart bee not toſſed about with vain imaginations and fantaſies, when thou ſhouldeſt lift up pure hands and heart (as the Apoſtle ſpeaketh) unto God: The like obſerve in ſinging of Pſalmes, which is a kinde of prayer.

How to carry our ſelves in Sermon-time.

THen after publique prayer in time of Sermon, when the Word of God is preached before thee, remember the counſell of the

the Wise-man, *Bee neare to heare*; that is, bee attentive, hearken with reverence to that which shall bee delivered. Which that thou mayest the better doe, observe these directions: have thine eyes fixed most commonly on the Preacher, that so thou mayest keep it and thy thoughts from idle wandering: marke the Text, observe the division; marke how every Point is handled: quote the places of Scripture which he alleadgeth for his Doctrines proofe, fold downe a leafe in your Bible from whence the place is recited, that so at your leasure after your returne from the Church, you may examine it: apply that which is spoken to thy selfe; and endeavour to bee bettered by it. Continue in thy attentive hearing, without wearinesse, from the beginning unto the end of the Sermon and see that thou depart not (unlesse infirmity of health, or some

Part I.

other very necessary occasion call thee away) before with the rest of the Congregation, by after Prayer & singing of Psalmes thou hast rendred thanks for the comfort and instruction which thou hast received.

The 6. Exercise. How to behave our selves after our departure from Church.

AFter thy return from Church revive thy memorie with a briefe repetition in thy minde of that which thou hast heard before thy sitting downe to dinner, and then with thanksgiving receiving the blessings of GOD to thy bodily comfort, be mindfull to season the same with good and godly talke to the glory of God, the comfort of thy Soule, and the edification of those which are about thee.

The 7th. Exercise. What is to be done between publike exercises.

BEtween the publike exercises, as also when both of them are finished, use meditation and conference

ference about Heavenly things: assemble thy Familie together, conferre with them what they have learned at the Sermon; instruct and Catechize them, read, or cause to be read somewhat of the Bible, or some other Godly booke unto them: Sing Psalmes together with them; and keepe them in from idle and vaine exercises. Part I.

And withall remember upon this day especially, the works of mercy: as God hath blessed thee with Earthly things; so remember to helpe the Poore, and those which are in miserie. If any of thy Neighbours be Sicke, visit them: if any be at jarre, endeavour as much as in thee lieth to be a make peace betweene them: seeing that our Saviour saith, *Blessed are the mercifull, for they shall receive mercy.*

And so with godly Christian exercises, Conferring, Reading, & singing of Psalmes, with pri-

Part I.

vate Prayer alſo, and calling thy ſelfe to account how that day hath beene ſpent, continue the reſidue of the day; that ſo after an holy keeping of the *Lords day*, the Lord may give thee an holy and quiet reſt: and proſper thee the better the Weeke following: yea, the whole reſidue of thy life.

For the Sacraments.

How to uſe the Sacrament.

AS concerning the Sacraments; when the Sacrament of Baptiſme is to be adminiſtred, haſt not forth of the Church (as many doe) but continue thy preſence, that there thou maieſt aright (unto thy comfort) conſider with thy ſelfe thine owne receiving heretofore into the viſible Bodie of Chriſts Church and Congregation, as alſo that thou maieſt offer praier unto God for the infant which is to bee Baptized, like as others did heretofore for thee. And for the Sacrament of the Supper of the

Part I.

the Lord, ſo pepare thy ſelfe according to the direction in the Catechiſme, as to be ready to receive it (if it may bee) even ſo often as thou ſhalt perceive it to be adminiſtred. And when thou approacheſt to the Table of the Lord to receive it, come with all reverence, and let thy heart bee rapt with a heavenly meditation: when thou ſeeſt the Bread and wine delivered, let thine heart within thee meditate ſo zealouſly and fervently upon the paſsion of our bleſſed Lord and Saviour for thy redemption; as if with thine owne eyes thou didſt then behold his Bodie nailed to the Croſſe, and his precious blood ſhed for th ſake: let this and ſuch like medirations, enter into thy minde, and be not found unthankefvll.

Rules as concerning Reading.

IN reading, firſt take heed what Bookes thou doſt Read, that they bee not lewd and wan-

Part I.

ton, or needlesse & unprofitable, nor savouring of Popish Superstition, but either the holy Scriptures, or other godly Authors.

2. In reading of the Scriptures read not here and there a Chapter, except upon some good occasion, but the Bible in order throughout, and that as oft as thou canst, so that by little and little thou maiest bee acquainted with the whole course and History of the Bible.

3. In reading of other Bookes, read not here a leafe of one, or a leafe of another, or a Chapter of another (as idle readers use to do for *Novelty* sake) but make choice of one or two sound Bookes, which read and read againe for confirming of thy memory, and direction of thy practise.

4. Before reading pray unto *God* to blesse thee in that action.

5. In reading settle thy selfe to do it with attention.

6. After reading, apply it to thy

thy ſelfe, for thy inſtruction, in thy practiſe and imitation.

A Prayer to be uſed before Reading.

O *Lord*, whoſe word is a two edged Sword to cut downe al things that ſhall riſe up againſt the ſame; bleſſe me I beſech thee in the reading of this thy holy & heavenly word, prepare me with reverence to read it; enlighten my underſtanding to underſtand it; worke in me true obedience to *ſubmit* my ſelf unto it; that I may lay it up in the *cloſet* of my heart, and bring it forth in my life and converſation through *Jeſ. Chriſt*.

This *prayer* is to be made before reading of the *Bible*: which holy *book* of *God* (beſide other private reading of it) it ſhal be very good if thou read it after this manner, in thy houſe before thy Family; one Chapter in the morning another at Meales, another in the Evening before Prayer; beginning at the beginning of the Bible and continuing to the end.

Part I.

Of Singing of Pſalmes.
How to carry our ſelves in ſinging of PSALMES.

OFten ſing unto the *Lord*, and to thy ſoules comfort, in Pſalmes and Hymnes and ſpirituall Songs: behave thy ſelf reverently in that action, bare headed and with due reverence as in the preſence of the Lord: remember to ſing *Davids* Pſalmes with *Davids* ſpirit; ſing with Spirit, and Sing with underſtanding; regard that more then the tune. All the Pſalmes bee very good and comfortable, yet more eſpecially thou maieſt uſe this choiſe.

SING.

In the Morning. *Pſal.* 3. 5. 19.
In the Evening. *Pſal.* 4. 92.
In the time of heavineſſe. *Pſa.* 16 31, 51, 91.
After Beneſits.
Publike, } *Pſal.* 80. 90. 137.
Priyate, } *Pſal.* 28. 126.
Commonly, at all times.
Pſa. 12. 15. 18. 23. 25, 26, 30. 34. 46. 47. 67. 80. 84. 100, 101. 103. 116. 119. 146. &c.

A

A Thankesgiving before meat.

O Lord our GOD and Heavenly Father, which of thy unspeakable mercy towards us, hast provided Meat and Drinke for the nourishment of our weake Bodies: Give us grace to use them reverently as from thy hands with thankefull hearts, let thy blessing rest upon these thy good Creatures, to our comfort and sustentation: and grant wee humbly beseech thee, good Lord, that as wee doe hunger and thirst for this food of our bodies, so our Soules may earnestly long after the food of eternall life through Iesus Christ our Lord.

A Thankesgiving after Meat.

TO thee, O Lord God, which hast created, redeemed, continually preserved, and at this present time fed us, bee ascriall honour glory, power, might and dominion, now and evermore, O Lord, do thou preserve thy Church universall, this church in which we live, the Kings Maiestie, and the Realm, grant thy Gospell a free passage: finish soon these dayes of sin, and bring us to everlasting peace, through thy Son our Lord and Saviour Iesus Christ. Whether youl eate or drinke, or whatsoever you doe, doe al to the glory of God.

Part I.

A Prayer for Morning.

Lord prepare our hearts to pray.

O Most mercifull and Eternall GOD, *who art the Creator, Guider, Governour, and Preserver of all things both in Heaven and earth; vouchsafe wee humbly beseech thee, to looke down with the eyes of pity and compassion upon us miserable and wretched sinners, who at this time are prostrate here before thee, to offer up this our morning sacrifice of Prayer and thankesgiving unto thee. And although wee bee unworthy, by reason of our manifold transgressions, to present our selves before thee: yet wee humbly beseech thee for thy Sonne Christ Iesus our blessed Lord and Saviours sake, to accept of us and grant these our prayers and petitions, which we doe make to thee.*

Wee render unto thee Lord, most Mighty and most Mercifull, humble and hearty thankes, for all thy blessings and thy benefits, from time to time bestowed upon us for our Election, Creation, Redemption, Justifi-

Part I.

cation, vocation, that measure of Sanctification in this life, and the assured hope of glorification in the life to come: As also for our health, wealth, peace, and prosperity: for the free passage of thy glorious Gospell; for sparing us thus long and giving us so large a time of repentance; as also for all other thy benefits, whensoever, or howsoever, bestowed upon us. Wee give thee humble and hearty thinkes, more particularly for thy gracious protection of us this night past, and delivering us from all the perils and dangers of the same. And seeing thou hast brought us to the beginning of this present day, wee humbly beseech thee, Lord, to protect and keepe us in the same; watch over us with thy providence; shelter and defend us from the assaults of the World, the flesh and the Devill, keepe us from all sinne, especially from those sinnes whereto by nature wee are most addicted: make us sorrowfull for our sinnes past, and seale unto our hearts wee humbly

those cli

Part I.

beſeech thee, full aſſurance of the forgiveneſſe of them in thy Son our Saviour Jeſus Chriſt, increaſe our faith, our zeale, and our knowledge; and make us daily more and more to increaſe in piety and true holineſſe: ſet a watch, O Lord, before the doore of our hearts, that they thinke not; before the doore of our lips, that they ſpeake not; before all the parts of our body, that they doe not any thing which is amiſſe, or may breed offence. Bleſſe us alſo, wee beſeech thee in our calling wherein thou haſt ſet us: proſper that which thou haſt given unto us, and which in thy feare we ſet our hands unto. Stirre us up to imploy our ſelves faithfully, Religiouſly, and induſtriouſly in our calling. Give us all things needfull for this preſent life; and grant that wee may ſo paſſe through things temporall, that our affections by them may not bee withdrawne from things eternall.

Neither doe wee pray for our ſelves alone, but for thy whole Church, and every

Part I.

every particular member thereof: Comfort them, O LORD, that are comfortlesse, strengthen the weake; uphold them that stand, raise up them that are fallen; send help, comfort, and consolation in thy good time, to all thy Children that are in need, misery, sicknesse, trouble, or adversity. Blesse this Church and Common-wealth wherein wee live. Enter not into judgement with the great and crying sinnes of the Land, but first remove from us our sinnes, and then take away thy heavy judgements which either already are fallen upon us, or shortly we must needs feare that they will befall us. Give thy Gospell a free passage daily more and more: convert, or else confound those which repine and hinder the propagation of the same. Reforme those things which are amisse; and grant that thy glorious Majesty may bee exalted in this Nation evermore in sincere, pure, and holy worship: poure downe all thy blessings both Spirituall and temporall upon our dread Soveraigne

Part I.

veraigne Lord the King, the Queen, the Prince and Princesse, and all the Royall Issue, grant them a long, happy, prosperous, and Religious life here in this World, and in the World to come, life everlasting. Blesse (good Lord) with all blessings, the Nobility of this Land, the Magistracy, Gentry, and Commonalty of the same: Bee mercifull unto all those whom thou hast made neere and deare unto us: Blesse O Lord, the Reverend Bishops, and all the Clergie: Send forth painefull Labourers into thy Harvest, and blesse those whom thou hast already sent: particularly, good Lord in mercy behold thy Servant whom thou hast ordained to breake the bread of life unto us; give to him, O Lord, the doore of utterance, let thy blessing rest upon his labour, assist him in his Meditations, and in his Studies, that both by life and Doctrine hee may bee a guide unto us in the way which leadeth to Eternall life. These things and all other which

thou knowest meete and requisite for us: for thy whole Church, and every particular Member thereof we humbly crave at thy hands in the Name of thy Sonne our Lord and Saviour Iesus Christ, concluding these our Petitions with that forme of Prayer, which hee himselfe hath taught us, saying, Our Father, &c.

A Prayer for Evening.

O Eternall GOD and in Christ Jesus our loving and mercifull Father, we poore, wretched, and miserable sinners, doe prostrate our selves before thy divine Majesty, humbly acknowledging and from the bottome of our hearts confessing our manifold sinnes and wickednesse, which from time to time we have committed against thee. O Lord we have sinned, we have sinned, our sins are more in number than the sands of the sea, or the haires of our heads; neither doe wee know whither to fly for comfort, and the boldnesse

Part I.

ſame but only by appealing from thy juſtice to thy mercy. To thee therefore doe we come, in the Name and meditaion of our Lord and Saviour Jeſus Chriſt, humbly beſeeching thee for his ſake to pardon and forgive us all our ſinnes, whether they bee ſins of Omiſsion; or ſins of Commiſsion; ſinnes of ignorance, or ſinnes of willfullnes: whether in thought, word, or deed committed againſt thy divine Majeſty. O Lord, throw them out of thy remembrance, that they may never riſe up in judgment againſt us to condemn us, and grant unto us we beſeech thee, the aſsiſtance of thy holy Spirit, that wee may make a better conſcience of our wayes, and walke more zealouſly and ſincerely before thee than heretofore wee have done. O make us heartily ſorry as becommeth thy Children, for that we have done to thee ſo merciſull and Loving Father. Frame

us

us daily, and fashion us to the likenesse of thy well beloved Son Christ Jesus our Lord and Saviour, that in knowledge and true holinesse, wee may glorifie thee before the World, and by the fruits of pietie and righteousnes may bee assured and certaine of thy spirit, and of the love wher withall thou lovest us. Worke in us a certaine faith and an assured hope of thy promises, and feare of thy Majestie; a perfect hatred and detestation of all sin and wickednesse: worke in us sincere love towards thy Children, and amongst our selves, patience, knowledge, vertue, love, compassion, withall other graces of thy Kingdom, that in all our behaviour, thou our good God, maiest be glorified by us, and in us.

Stirre up, O Lord, our dull and sluggish nature, to call upon thee continually. Frame us wholly unto thy will, and make us to be con-

Part I.

content in what Estate soever it shall please thee to set us; that so we living here in this World in thy feare, & dying in thy favour, in the end may attain to a joyfull resurrection unto eteranll life.

In the mean while good Father be merciful unto us in the things of this life, even so farre forth as thou shalt see it most meet and requisite for us. Grant us, if it be thy blessed will, the continuance of the blessings of health, peace, and maintenance, and together with them wee beseech thee let us have thy holy spirit to instruct us in the true & lawfull use of them, that we may more earnestly and seriously labour in our places and callings wherein thou hast set us, to the promoting & increase of thy *kingdom* and to the benefit and comfort of thy children. Be merciful *good Lord*, unto thy Church univerlal, scattered abroad upon the face of the whole earth, send help and comfort

fort to all our brethren wherſoever, which are in need, affliction, or miſery; beat downe the rage and fury of Antichriſt. and his Kingdome, and daily more and more increaſe the number of thy faithfull Flock.

And foraſmuch as it hath pleaſed thee, in mercy above al other Nations of the Earth; to poure down the ſweet ſtreame of thy bleſsings upon this little Iſland in which we live, by promoting of thy Goſpell & overthrowing of Idolatry; we beſeech thee to continue it towards the ſame, & to eſtabliſh in this thy Church a pure, perfect, & ſincere regiment therof, that in the ſame thy moſt glorious Majeſty may be exalted in ſincere, pure, and holy worſhip, and that this thy Church may flouriſh and increaſe, being through thy ſafe protection aided, ſupported, and miraculouſly defended. Guide and rule, we beſeech thee, with thy holy Spirit

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Spirit, every part and Member thereof; especially thy gracious Servant our Dread Soveraigne Lord and King: grant unto him, O Lord, a pure and perfect zeale, above all things to promote thy glory: give unto him the spirit of wisdome, discretion, and government, that with all equitie and justice, hee may see this whole Realm peaceably & quietly governed: Deliver him, O Lord, as hitherto most wonderfully thou hast done, from all forraigne and home-bred traitors, & grant unto him, if it be thy will, a long & quiet Raign over us, to the benefit of the *Church*, & the advancement of thy glory. Blesse also we beseech thee, with abundance of blessings, both spirituall and temporall, the Young Prince, with the rest of the King and Queenes Royall Issue, and make them worthy instruments of thy glory, when time and occasion shall serve thereunto. Blesse O Lord

Part I.

Lord, the Reverend Biſhops, and all the Clergie of this Land; the Nobility, the Gentry, the Communalty, all the States of the Land: comfort all them that be comfortleſſe, and remove thy heavy judgements from thoſe places on which they are fallen. Laſtly, for our ſelves we become againe humble Petitioners unto thy Divine Majeſtie: Bleſſe us, O Lord, and this whole family with thy Grace and Peace; make us thankefull for all thy Bleſsings from time to time beſtowed upon us: forgive us the ſins which this day paſt wee have committed againſt thy divine Majeſtie. And as thou haſt brought us to the beginning of this Night, ſo protect, guide and defend us wee beſeech thee in the ſame: deliver us, and all that doth belong unto us, from fire, robbery, or any other perill or danger which this night may befal us; give unto our bodies reſt and ſleepe: that they may

Part I.

may be the better enabled to undergoe those places and callings wherein thou hast set us: watch over us, over our soules and keep them from all sin and uncleanesse, from all evill motions, idle fantasies, vaine dreames and sinister imaginations, and prepare us daily more and more against the comming of thy Son Christ Jesus. And now O Lord, we have commended our spirits unto thee; our understanding is weake, our memory is fraile, and we are not worthy to pray unto thee: more unworthy to receive the things wee pray for: and therefore we commend our selves and our prayers unto thee, in the name and mediation of thy Sonne our Saviour, humbly begging and craving all things else needfull for us, in that forme of Prayer which he hath taught us, saying, *Our Father which art in Heaven*, &c.

FINIS

By *George Webbe.*

A GARDEN Of SPIRITVALL FLOWERS.

PART. II.

Yeelding a ſweet ſmelling ſavour in the Noſtrils of each true-hearted Chriſtian.

a

London Printed for *John Wright* in the Old-Bailey.

A GARDEN OF SPIRITUAL FLOWERS.

PART II.

A GARDEN of SPIRITVALL FLOVVERS.

A Three-fold Alphabet of Rules concerning Christian Practice.

A

AWake with God in the Morning, and before all things, give him your first fruits and calves of your lips, 1. In confession of sins: 2. Petition of necessaries for body and soule: 3. Thankfulnes for

Part 11. cy, especially your late preservation, rest, and protection of you and yours.

Ioy. 24. 15.

Gen. 1. 8. 14. & 8. 19

2 Account it not enough that your selfe serve God, unlesse you see all in your charge doe the same.

3 Arme your selfe against whatsoever the day may bring forth, and upon all occasions thinke on your happy redemtion, with much thankfulnesse for so happy conjunction of justice and mercy.

B

1 BEware of occasions of sinne, and wisely inure your selfe in subduing the least, that at length the greater may be foiled.

1 Sam. 10 16.

2 Beleeve all that God speaketh to you out of his word, but not all that man telleth you: nor tell to another all that you heare, but onely the truth, and that neither all, nor alwaies.

1 Sam. 1. 1

3 Before you doe take in hand any thing, counsell with Gods word

word if it be lawfull, and then performe it with prayer, that it may be as successefull as lawfull. Part II.

C

1 CArefully set your selfe in GOD'S presence all the day long, that setting him at your right-hand, you may not fall.

2 Carry your selfe unto al, as the weake may be wonne, the strong comforted, and the wicked ashamed. 1 Cor. 10. 32.

3. Consider the dignity of your soule, how beautifull it is to God and his Angells, so long as you keepe it unspotted; that so you may cleanse your heart from the first motion of sinfull thoughts, as Lust, Anger, Envie, Pride, Ambition, Covetousnesse, and the rather, becaufe the least sinne deserveth death. Matt. 15. 18.

D

1 DAily, Morning, and Evening at least, solemnly on your knees make confessi-

Part II. on, and requests, with thanksgiving. First, prepare your heart to seeke the Lord. In the Morning think that that day may be your last day: and when you goe to bed, you know not whether you shall rise, unlesse it be to judgement. It is safest therefore to use prayer as a key to open the Morning, and as a barre or locke, to shut in the Evening.

Gal. 6. 10 2. Delight to doe all the good you can to Gods children, and to receive all the good you can from them.

2 Cor. 16. 3. Distrust not Gods providence in any matter, although you see the meanes wanting; neither when you have them let them be relied on more than *God* himself, but let him be prayed unto for the prosperous use of them.

E

1 Ier. 12. 2. EXercise your mind in meditating often on the great workes of God, as his creating

ating and governing of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of unspeakable joy for the one, and unutterable torment for the other. But especially on the Sabbath, adde to these meditations the holy exercises of Prayer, Preaching, Sacraments, holy conference, and such like.

2. Esteeme of every one better than your selfe, and the more you excell another, bee so much the more humbled. Ro.12.16.

3. Examine your thoughts well whither they tend, before you fulfill your owne desires: if you find them unprofitable, curious, vaine, or such as you cannot yeeld a sufficient reason to God or man for, kill them in the shell, let them not live or breath longer in you. Ro.14.23.

F

1 FEare God and keepe his Commandements:

Part II.

for this is the whole duty of man.

Eccle. 12. 23. Pro. 5. 8 & 6. 27, 28.

2 Fly and avoid places and persons infectious, wanton, idle, unthrifty and bad company, which are to the soule as poysoned and infected aire to the body.

Eccle. 1. 3.

3 Follow with faithfulnesse and diligence your own businesse in the lawfull and particular calling wherein God hath placed you, onely be carefull in your earthly businesse to carry a heavenly minde.

G

1 GRow up daily in the practise of every commandement, and in the faith of every promite of GOD; seeing God would have thee planted in his house, thrive well, and bee more fruitfull in thy age. Hee that is not best at last, may feare whether ever he were good,

2 Give no offence justly unto any man, whether within or without

without, for *woe to them by whom offences come.* Part 11.

3. Grieve for nothing in the world so much, as for your owne sins, and in them for nothing so much as offending so loving a God, and that not onely in committing of evill, but also in omitting of good. 1 Cor. 10 32. Rom. 7. 8.

H.

1 HVmble your selfe for your sins, that the Lord may raise you up, for hee that iudgeth himselfe aright, shall never be iudged of the Lord. 1 Cor. 11 31.

2. Honour all men in their places, but no man so much for his greatnesse, as for his goodnesse, and thus shall you imitate the Lord himselfe, who accepteth not persons; but in every nation accepteth him that feareth him. 1 Pet. 2. 17

3. Have speciall care to avoid the sinnes which you have found your selfe most inclined unto, and which have in times past Act 20. 3

Part 11. most prevailed; for sin is loath to be said nay, and Satan seeketh re-entrie.

I.

1 IVstifie Gods wisdome in al his proceedings concerning your selfe and others, his power in sustaining, his providence in maintaning, his justice in punishing, his love in correcting, his bounty in promising, his faithfulnesse in performing, his grace in giving, his mercy in taking away and in all things from the heart, blesse the name of the Lord.

2. In every company receive some good, and doe some also to your power; leave no ill savour behind you, neither doe hurt by speech, or silence, countenance, or example. In your praise be discreet, in saluting courteous, in admonishing brotherly, and wise in moving and entertaining speech or conference.

Psal. 15. 3. 3. It is fearefull to sinne, but more to live in it, and therefore

register

egiſter all your ſinnes daily, bewaile them all times, pray for pardon of them, and ſtrength againſt them, contemne none, as counting it little, becauſe God hath condemned it, and Chriſt hath died for it: or elſe muſt you eternally.

K

1. KNow God in Chriſt which is life everlaſting; kiſſe the Son of God leſt he be angrie; and know your ſelfe to be a beleever; and that Chriſt is in you, and you in him. Ioh. 17 3.

2. Keepe, as your vowes with God, ſo your lawfull promiſes with men, for faith and truth muſt kiſſe each other in Chriſtian converſation. Pſ. 15: 4

3. Keepe out wandring and worldly thoughts as much as poſſible may bee, narrowly watching your heart, for ſuch as you ſuffer that to be, ſuch will be your words, deeds, and whole converſation. Pro. 4. 23.

Part 11

L

1 LOve all things for Gods sake, and God onely for his own; and look you make him your friend, whosoever be your enemie for it: this you shal do, if as an obedient child you live in the eye of your heavenly Father.

2 Look upon the lives and behaviour of the wicked, to avoid them: of the godly to imitate them: upon the life and death of them both as also your owne not farre off, to make you loath this world, and long after the life to come.

Lu. 24. 34

3 Let your meat, apparell and recreation bee lawfull, needfull and moderate.

M

1 MAke no mention of God, or any word or worke of his, but with feare and reverence, nor of any man but with love and carefulnes, using his name as you would have him to use yours.

Deu. 28. 58.

2 Mark

Part. 18.

2 Marke other mens profiting in religion to provoke your self; their slips to make your selfe more wary; their risings to bee thankfull to God for them.

3 Meditate often upon the foure last things, 1 death, 2 Iudgment. 3. Heaven, 4. Hell.

N

1 NEver make shew of more holines outwardly than inwardly you have in your heart, which God seeth, in which hee desireth truth: nor please your selfe with your unprofitablenesse, unfitnesse, or unwillingnesse to good. Ro. 12. 11.

2 No man is owner, but steward of that he hath: you must therefore impart of the blessings you have, to those that stand in need, wisely, heartily, and in due season.

3 Note your own speciall corruptions, whether they grow stronger or weaker, and how your selfe can resist them; if any assault

Part II.

assault you more strongly, pray and make the matter knowne to God. The best way for a woman sollicited to folly, to be rid of the tempter, is to tell her husband.

O

Pro. 17. 25. & 10. 19.

1. OFten speak to the praise of God, never of your selfe. For other things, because many words want not iniquity, speake as few as you can, or rather none than unprofitable.

2. Open not your mouth to speake of other mens infirmities; especially behind them, not before them, without griefe and sorrow.

3. Of every idle word account must be given, and much more of every wicked word, & therefore let your speech be gracious, powdred with salt, and tending to edification.

P

1 PRaise the Lord for every new benefit bestowed, and then by it promote his glory

glory, the Churches good, and your owne ſalvation, eſteeming of grace given, as ſpurres to godlineſſe, and pledges of eternall life. Part II.

2. Prevent anger before it kindle, it is wiſdome to quench the firſt ſpark of fire before it begin to flame. Conſider, 1. The originall of anger, being pride or ſelfe love: 2. The curſed fruit, by giving place to the divell: 3. Gods patience: 4. Gods image in your brother: 5. Your owne weakneſſe in the ſame kinde: 6. The wrong is not remedied by revenge, but inlarged, nor the wrong-doer amended but imitated.

3. Prepare your ſelfe for death, and pull out his ſting: 1. By bewailing ſinnes paſt: 2. Turning to God in time to come: 3. Purpoſing a new life. None can die ill, that hath had a care to live well. Perſwade your ſelfe if you live well, you ſhall die well, but if

Part II

if you die well, doubt not but you ſhall doe better.

Q

1 QViet your heart, and be ſtil under the correcting hand of God; 1 Hee doeth it: 2 For your beſt: 3 Hee will moderate it: 4 Supply ſtrength: 5 Seaſonably deliver out of it,

Mat. 5. 39

2 Queſtion not whether others ſhould doe you good, or you them firſt; it is praiſe-worthy to be firſt in well-doing: and if you doe good to your enemies, your reward is with God.

1 Theſ. 5. 19.

3 Quench not the ſpirit, nor ſuffer any godly motion ariſing in your heart, to paſſe away, but feed it by reading, meditation, Prayer and practiſe.

R

Pſal. 1. 2

1 REade daily ſomething of Gods Booke, for the increaſe of knowledge and conſcience, and adde hereto meditation and prayer: for theſe three, ſaith *Luther*, make a Di-

vine

vine: all time thus ſpent is well redeemed. As for laſcivious and idle bookes, ſhun them as rocks.

2 Rejoyce in the good you know by another, praiſe God for it, pray for the increaſe of it. But if you know any evil by any, mourne for it: and if you can, by brotherly admonition amend it.

3 Refraine your eares, eyes, mouth, and hands, from hearing, ſeeing, ſpeaking, or performing, any wicked and vaine thing, knowing that death often entreth in at the windowes. Iob. 31. 1.

S

1 STick to God as well in adverſity as proſperity, the one being as neceſſarie as the other. If you want neceſſaries, humble your ſelfe for them: if you have them, be humble with them, and uſe them well, leſt you forfeit them. Iam. 1. 2.

2 Seeke reconciliation with your neighbour, freely forgiving thoſe that have offended you, and Mat. 5. 23.

earneſtly

Part 11. earnestly desiring, to be forgiven of all that have beene offended by you.

Mat. 23. 26. 3. Studie to approve both your heart to God, and your life to Gods children in your particular calling, and especially to such as to whom *God* hath ioyn'd you. As if a servant in obeying; if a master in ruling; if a husband in loving; if a wife in reverence: for a good conscience, a good name, and good manners must goe together.

T

Heb. 3. 12. 1 TAke heede of performing holy duties for fashions sake, or without feeling any profit: for this is hypocrisie and prophanenesse.

Ro. 1. 2. 16 & 2. 19. 2. Thankfully requite, at least with, 1 Acknowledgement, 2 hearty affection, 3 Prayer, the good you get by any men; for there is no member of the body but standeth in need of other mens gifts.

3 Thinke

3 Think it the greateſt worke in the world to die well: which to doe, you muſt inure your ſelfe to die before hand: 1 By dying to your ſinnes: 2 Leaving the world in affection, before it actually leave you: 3 In your laſt leaving of it, doe it willingly, yea, joyfully, whenſoever, whereſoever, or howſoever God ſhall call you.

V

1 VOw to God, and keepe it, eſpecially ſtrive in performing the ſolemne vow of your Baptiſme, and the covenant which you renew in the Lords Supper.

2. Variance and diſcord with men, will not ſtand with your peace with God. If you love *God* you will love men alſo, for Gods Image, or elſe for his commandements ſake.

3. Vſe the world as not uſing it, and your proſperity and libertie to be better by them. That is not

Part II. nor gained which is gotten with the losse of your soule: and then is the soule exchanged with an handfull of the world, when it is not gotten and held. 1. in Christ restoring it, 2. With Christ the chiefe gaine, 3. For Christ the Lord of it.

W

Psa. 37. 35 VVAite upon the Lord and he will direct your way; become his servant for this is the way to attaine your truest liberty.

2 Weep with them that weep,

Ezek 9. 4 and fellow-feele the afflictions of the Brethren that are in the world. Christ in heaven accounteth the sufferings of his Saints his owne: and we his members upon earth must doe the same. Religion and mercy are well matched by God, and must not by man be divorced: as for the miseries & sins of the age where in you live, mourne also for them, and pray to God for remedie.

3 Wish

3 Wish not a long life so much as a good life, Hee hath lived long, who hath lived well. A short life in grace setteth into the everlasting life of glory.

Five Rowes of Precepts, both for the inward and outward ordering of a CHRISTIAN LIFE.

The first Row, concerning our Thoughts.

1 THat I bee carefull to keepe a better watch over my thoughts, words, and deeds, than heretofore I have done, to doe them more warily, for Gods glory, mine owne comfort, and my brethrens benefit. 1 Cor. 6. 20.

2 That I may cleanse my heart from the very first motion of all sinfull

Part II. sinfull Thoughts, as of Lust, Anger, Envie, Pride, Covetousnesse, Malice, Stubbornenesse, Evil-suspicion, knowing that the least sin deserves death, and doth deprive me of part of the comfort of my salvation.

3 That all my lawfull affections be moderate and without excesse, and greater alwaies upon heavenly things than on earthly.

4 That I fulfill not my mind in all things: for then I shall often sin. I must therfore consider whether that be lawfull which I doe desire, and for the glory of God.

5 That I bestow no more care or thought upon the world than I must needs, for the moderate maintaining of my self, and those that belong to me, lest my thoughts be too much distracted from heavenly things.

6 That I suffer not my minde to be occupied with unprofitable cares, or vaine meditations, for which I cannot give a sufficient reason

reason to God or man, if I were asked. Part 11.

7 That I thinke better of my brethren than of my selfe: and the more I excell in any thing the more humble I be before God and man.

8. That I take some time every day to meditate upon the word of God, or some other good bookes, and the rather for the miseries of the time, and the iniquity of the age wherein I live, and pray to God for remedy.

9 That I thinke often of the vanity of my life, upon my departure hence, daily looking for my Saviour in the clouds, and wishing rather a godly life than a long.

10 That I carefully meditate and remember every good thing that I heare, or learn, that I may readily practise it when time and occasion shall serve.

The

The second row of Precepts, for our speeches or words.

1 THat I remember, that such as my speech is, such is my heart: for out of the abundāce of the heart the mouth speaketh. And that both my heart and mouth goe together.

Col. 4. 6.

2 That my speech be gracious, to the edification, good, and benefit of them with whom I speake, and not to their evill or sinning.

3 That my speech be alwaies more and more joyfull, earnest, and comfortable when I speake of heavenly things, than of earthly things and mutters.

4 That I remember, I shal answer for every idle word.

5 That multitude of words bee often sinfull: let me speake therefore as few as I may: yea,

to

to be rather silent than to speake unprofitably. Part 2 I.

6 That my words be no greater or any more than my matter deserveth, nor beare a shew of vaine in mee, or of any excessive affection.

7 That as I beleeve not all things that are told me, so I tell not all I heare, but tell the truth onely, though not always. Iuk. 2 19.

8 That I delight not to speake of other mens infirmities, especially behind their backes, and speaking before them with griefe and wisedome.

9 That I speake not of God, but with reverence, knowing that I am not worthy to take his name in my mouth. Rom. 3 4

10 That in praises I be discreet, in salutations courteous, in admonitions brotherly. Gal. 4 9

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The third Row, concerning actions respecting God.

Psal. 55. 17.

1 THat I use daily prayer to God every Morning, Noone, and Evening, that hee would guide me in my affaires, for his glory and mine owne comfort.

2 That I register up all my sins committed against him in every matter, and with griefe bewaile them at fit time, craving pardon for them, and strength against them.

Isa. 62.

3 That every day something of Gods Word be read and meditated on, that I may thereby increase in godlinesse.

4 That whatsoever I take in hand, I first take counsell at Gods word, whether it be lawfull or no, be it for my profit or pleasure, and then that I doe it with prayer, at least in my heart.

5 That I give thankes to God for

for every benefit I receive, and then dedicate the same to the promoting of his glory, and the benefit of his Church.

6 That I sanctifie Gods Sabbath duly, in using the holy exercises of prayer, preaching, meditating, and receiving the Sacraments at their time. Exo. 20. 8.

7 That any meanes that God hath appoynted for any matter, bee not more relyed upon than God himselfe: but that hee bee prayed unto for the prosperous use of the meanes.

8 That I sticke to God as well in adversity, as in prosperitie, knowing the one to be as necessary for me as the other: yet let me pray for my necessaries, and bee humble when I have them, that I use them well, that I lose them not. Psa. 65. 11.

9 That I marke my profiting in Religion, prepare my selfe to heare Gods Word, attend when I am there, consider and medi-

Part II.

ditate of it after my departure.

10 That I love all things for Gods sake, and God onely for his own, that I make God my friend and then nothing can be mine enemie, and covet in all things to serve God sincerely.

Psa. 3. 8.

The fourth rowe, respecting our Eares.

Exod. 23. 1.

1 THat I refraine my eares from hearing, my eyes from seeing, my soule and body from fulfilling any vaine or wicked thing.

2 That my apparell, meat, and recreation be needfull, lawfull, and moderate.

Eph. 5. 1. 6. 1.

3 That with all care I redeeme the time, knowing that I shal answer for every idle word.

4 That I bee as sorrowfull for the good deeds I have omitted, as I am joyfull for the good deeds I have fulfilled.

5 That my especiall sinnes and corrup-

Part 11.

corruptions bee inquired into, and thought upon with griefe; whether they are weaknes in me; or remaine ſtill in their owne ſtrength: and whether I reſiſt them with more and more faithfulneſſe every day. 1 Co. 11. 28.

6 That I remember with humiliation all the good motions and actions God workes in me, that they bee pledges of my ſalvation, ſpurs to godlineſſe, and comforts againſt temptation.

7 That I ſuffer not my ſelfe to be pleaſed with unprofitableneſſe, that is, with unwillingneſſe toward good.

8 That I follow my lawfull calling ſo carefully for the good of Gods Church, or cõmon-wealth, as feeling my miſery by *Adam*, I be humbled thereby. Gen 3. 29.

9 That I take revenge of my ſelfe for my ſlippery ſinnes, or ſinning, beating downe my body that I ſinne not againe.

10 That I never make more

Part 11.

shew of holinesse outwardly, than I have inwardly in heart.

Esa. 58. 56.

The fifth Row, concerning our actions towards others.

1 THat I remember that whatsoever I have which may be used towards others, God hath bestowed the same upon me for others benefits.

2 That I count it not sufficient that I my selfe serve God onely, but also that I cause all that are in my charge, by all meanes to doe the same.

Gen. 18. 17

3 That I consider that I am but Gods steward in his benefits, he hath lent me; and therefore I ought to impoly them wisely, to those that need, heartily and intirely.

4 That I behave my selfe toward all so sincerely, that I may winne the weake, comfort the strong, and make ashamed the wicked.

1 Cor. 10. 32. 33.

5 That as I receive good in any

any company, so I do them some good to my power. Part 11.

6 That when I know others to sinne, I mourne for it, and amend it if I may, by brotherly admonition. 1 Cor. 5. 2

7 That I rejoyce and praise the Lord for any good thing that he sendeth unto men, acknowledging it is for mine and other godlis sake, through Christ, that God upholdeth the world.

8 That I strive not whether they should doe good to me, or I to them first, but that I benefit even mine owne enemies, knowing my reward is with God. 1 Thes. 5. 15.

9 That I be carefull to use the good I can receive by any man, knowing I am but a member of the body, and stand in need of other members. 10. That I carefully crave the prayers of other brethren, and their praises to God also for the gifts I have received: and so shall I feele my fellowship in the body more effectually. Rom. 16. 16. 30.

AN *Order for the government of House-holders, and their Families, according to the Word of God.*

THe Word of the Lord teacheth us, that it is not only required of Masters, Parents, and House-holders, that they themselves have a care to live in the feare of God: but also they ought to see their whole Families doe the same. And that this charge is layd on them, note these places of Scripture following.

EXOD. 13. 8.

Thou shalt shew thy Sonne in that day, &c.

Deut.

DEUT. 4. 9.
DEUT. 6. 7.
DEUT. 11. 9.

Thou shalt rehearse my will, and Commandements to thy Childeren.

FOr as we are Masters and Fathers on earth, and looke to be served and obeyed: So I acknowledge for mine owne part, that I have a Father, and Master in Heaven; whose will I must obey in governing the people committed to my charge, according to his will. This did faithfull *Abraham*, called *the father of the faithfull* (*Gen.* 18. 19.) whose example (by Gods assistance) I intend in some measure to follow; to shew my dutifull obedience; that the Lord may shew his mercy on me and mine, as he promised and performed to *Abraham*: And therefore have taken this order for the government of my house as followeth.

For the Sabbath.

1 FIrſt, becauſe our God hath ſanctified one day to himſelfe, that is, the Sabbath; I ordaine and command that all my people ſhall repaire to the Church accompanying me both fore-noone and after-noone, there to ſtay and abide during the exerciſe of the Word of God read and preached, prayers, and partaking of the Sacraments: and ſhall behave themſelves there reverently, as thoſe that come to appeare before Gods Majeſty.

None ſhall travell on the Sabbath without urgent neceſſity, nor abſent themſelves from the Church; without juſt cauſe made knowne before to me.

None ſhall uſe at that day running to revels, haunting of Alehouſes, *&c.* But ſpend the time after the publike exerciſe of the Word, in ſuch godly manner, as God teacheth in his Word: as

reading

reading the Scriptures, singing of Psalmes, talking of his Commandements, and meditating of Gods creatures, to his glory.

Againe, Seeing the Sabbath is the market day, or day of preparing food for our soules, every one shall (being demanded) give an account of something that hee hath learned, as well in the Church of the Minister, as also in my private house, when I my selfe, or some other by mine appoyntment shall examine him, that I may know how hee hath spent the Sabbath, and profited in knowledge.

Part 1 1.
Iam. 5. 12.
Deut. 6, 7.
Isa. 58. 13.

2 SEcondly, I ordaine and take order that every morning there be a generall meeting of my servants, before they goe about their ordinary businesse (all excuses set apart) joyning themselves together, and commending themselves to God, by faithfull and hearty prayer;

and

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and blessing without which our watching and labour is in vaine, as *David* noteth.

Also our rest and sleepe being a gift of God; for the obtaining whereof, I appoynt in like manner, that there shall be every evening the like assembling of all my people (worldly excuses put apart) to bestow together some convenient time in prayer, singing of Psalmes, and reading the Scriptures, or some other godly matter.

3 THirdly, seeing the creatures of God are sanctified unto us by the Word of God and prayer, and that we ought not to receive them without giving thanks to God for them, as *Paul* teaceth; therefore I command that some one in the behalfe of the rest both before & after meat, whensoever they receive it, doe with all reverence, praise God for the same, the residue yeelding consent by their reverent silence;

4 Fourth-

Part 11.

4 FOurthly, concerning the common behaviour of my people every where; I ſtraitly forbid to ſweare in vaine, by the reverend name of God, or otherwiſe to uſe it vainly and unreverently: I utterly forbid all jeſting and ſcoffing at Gods moſt Sacred Word, his true Religion, the *Preachers*, and Profeſſors of the ſame; all curſing, lying, ſlandering, and filthy and uncleane talking: I utterly forbid all maintenance of Popery and ſuperſtition, and what elſe ſoever may offend the Majeſty of God.

If any offend againſt theſe, or any of theſe Orders above mentioned, through weakeneſſe, and not of malice, he ſhall be once gently admoniſhed, *Mat.* 18. 17. If he offend the ſecond time, to be more ſharpely reproved, 1. *Tim.* 5. 20. But if hee offend the third time, he ſhall confeſſe his fault before the whole houſhold aſſembled together, ſhewing himſelfe

Part 11.

himselfe sorrowfull for his fault craving pardon of God, and reconcile himselfe to the household whom he hath offended.

But if there be any of my family that obstinately refuse to beare this the Lords yoake, and to bee subject to his ordinance, he shall not continue in my house, but I learne of *David Psal.* 101. 6. 7. a man chosen after Gods owne heart, to drive such wicked ones out of my house and sight, and seeke for such as feare God, and will make such my servants, lest entertaining and nourishing the wicked in my house, my negligence bee punished as was *Eli's*, who being a housholder and a father, was said to have honoured his childred more than God, because hee entertained them without punishment, he was deprived of both his sonnes in one day, and himselfe brake his neck &c. 1 *Sam.* 2. 31. 1 *Sam.* 3. 13. 1 *Sam.* 4. 17. 18. And *Salomon* saith,

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Pro. 3. 33.

ſaith, that *the curſe of God is in the houſe where the wicked are, but hee powreth his bleſſings upon the habitation of the righteous.*

Therefore I further adde, that ſuch gueſts as repaire to my houſe, refuſing to be ſubject to theſe ordinances of the Almighty, and will not joyne with me and my people to ſerve the Lord, I refuſe to be companion with ſuch, or to receive them to be my gueſts, (for ſuch procure Gods wrath, as afore is ſaid) but I will ſay with *David*, *Pſal.* 63. 19. *Thoſe ſhall bee my companions that feare God, and keepe his Commandements.* And thoſe ſhall be my gueſts that be godly, juſt, and feare GOD. And as for the wicked and rebellious againſt the ordinance of God, ſeeing they are darckeneſſe, with whom light hath no communion, and ſeeing they are as pitch, very likely to defile a man, I will ſay to ſuch as our Saviour ſaid to the like, *Away from mee*

yee

Part II.

Psa. 119. 115. Iosh. 24. 15. Hest. 4. 16. Act. 10. 1.

yee workers of iniquitie. And with that godly house-keeper *David*; *Away from me yee wicked, for I will keepe the Commandements of my God. I and my house will serve the Lord. I and my Maids will serve the Lord,* Cornelius *with his household feared God.*

A Score of wholesome Precepts or Directions for a Christian Life.

1 ACount not your selfe better than you are: for the more base you are in your owne conceit, the more glorious you are in the sight of God; for God regardeth a lowly mind as the poore Publican that did deny himselfe, had more favour in the sight of GOD, than the proud Pharisie that boasted of himselfe.

2 Speake not of GOD, but with reverence, knowing that wee are not worthy to take his name

name in our mouth, much more we ought not to take it vainely.

3 Hold fast to God as well in prosperity as in adversity: for in adversity we come to God, but in prosperity we forget our selves often: Also if you be in adversity, despaire not, but wait upon God for deliverance, and hee will send it when there is no hope of it, to the glory of his owne Name, and for the good of his Children, as *Daniel* was delivered from the Lyons.

4 Buy and redeeme the time past with repentance, looke to the time present with diligence, and to the time to come with providence.

5 Let no malice make you to reveale that, which friendship bound you once to conceale.

6 In praising bee discreet, in saluting courteous, and admonishing brotherly, not hastily, and angerly.

7 Reade something of Gods Word

Part 11.

word daily, and doe not onely count it ſufficient that you ſerve God truly your ſelfe, but alſo look that all your charge and houſhold doe the ſame truely.

8 Whatſoever bleſſings wee crave of God, aske them in the name of Chriſt: *For no man commeth to the Father but by me*, ſaith Chriſt.

Ioh. 14. 6.

9 Whatſoever you take in hand, before you do it, aske counſell of God whether it be lawfull, and then do it with peace of heart, if it be lawfull.

10 Looke that meat, apparell and recreation be needfull, and lawfull, and moderate.

11 Take heed of preſumptuous ſinnes, for though many preſume that God is a God of mercy, yea, though he be a God of mercy to the penitent, yet he is a God of juſtice alſo.

12 Forſake the world, and flye to God; for it is impoſſible that a man loving the world, ſhould

have

have any comfort of God, for the love of the world is enmity with God: beſides, keep not any thing of the world to you that may draw you from God, for God will not have part of the man, but the whole man.

13 Be alwayes armed againſt temptation, for thoſe that belong to Chriſt, muſt looke for temptations alwayes: and thinke not if that you have overcome any temptation, once or twice, or often, that then you are freed: for Chriſt was tempted often, ſo were the Apoſtles, they had one time Peace, and then Perſecution; and then Peace, and after Perſecution, ſo alweyes an entercourſe; and when they were in Peace, they made ready to be armed for temptation, knowing that they ſhould have temptation: therefore this life is called a *Chriſtian warfare.*

14 Beſides, if yee are tempted and tryed, it ſheweth manifeſtly that

Part 11.

that yee belong to God; for *God scourgeth every sonne that he receiveth:* Besides those that have no temptation or triall, it sheweth manifestly they belong to the Devill; for what need hath hee to tempt them whom hee hath already in bondage?

15 Endeavour to flye from all sinnes in generall, and then God will accept your endeavours, though weake and imperfect, through the perfection of Christ; and sticke to no daring sinne; for the Devill can as well hold a man in subjection by one sin, as by all sinnes.

16 Let the words that you speake proceed from the good spirit, and not from the flesh; for if they doe, God abhorreth them.

17 As God doth abound in Mercy and Goodnesse towards you, so be you enlarged to him in obedience,

18 When ye are tempted at any time by the Devill or his ministers

nisters, be sure to have the word of God to answer him: for the word is compared to a *two edged Sword*, that doth not only defend us, but also offend our enemies. Part. 11.

19 Christ he used Scriptures to repell the Devill, hee could have driven the devill away with the breath of his nostrils, but hee did answer him with Scripture, to shew us an example, that if we were tempted at any time, we should with Scriptures repell him. And that every one may know them the better, they must read them often, use conference, and marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to give them the blessing of understanding truely, and the like.

20. Follow your betters, observe and marke the wise, accompany the honest, and love the godly.

Psal.

PSALME 90. 31.

Lord teach us to number our dayes, that wee may apply our hearts unto wisedome.

THe Text is a Prayer of *Moses*, and it hath three parts:

1. *A Lesson.*
2. *Scholler.*
3. *Schoole-master.*

1 The Lesson, *to number our dayes*: which may bee nnmbred foure wayes:

1 The account which *Moses* maketh: *The dayes of our life are threescore yeeres and tenne*: This number every child can tell.

2 By comparison of three times.

1 *Past*, which being once gone and past, is nothing now it

is

s past, were it a thousand yeeres it is but a thought.

2 *Future*, which being to come, it is not yet certaine whether it will be to us or no.

3 *Present*, which is but at the instant.

3 By deduction or abstraction, thus: take from 70. yeares 35. spent in sleepe, and 15. yeeres of our child-hood, the time of our vanity, and 10. yeares allowed for eating, recreating, idle talke, journeys, &c. Then there will bee found but 10. yeeres remaining well spent: whereof, Lord, how little is spent in thy service! These three wayes of numbring may be taught us by men: the fourth way GOD onely can teach.

4 By Christian and heavenly Arithmeticke, that is, so to number as we may by due consideration of the shortnesse and uncertainty of our life, apply our hearts unto wisedome.

The

Part 11.

The lesson containes an eleven poynts of wisedome, to be learned from the vanity of our life; for if by Gods spirit wee be perswaded that every houre may bee our last, it will cause us:

1 To set our house in order, that is, to have our last Will alwayes readie, as God charged *Hezekiah*, *Esay* 38. 1. lest death prevent us.

2 To repent speedily: with haste to turne from all our sinnes, lest hereafter it be too late; *While it is called to day, hearken.*

Psa. 90. 5 Phil. 4. 3 To beare all afflictions with a quiet and patient mind, seeing they cannot be long: *Be patient, the Lord is at hand.*

Eph. 5. 4 To redeeme our time having mis-pent much, and the remnant being so little and uncertaine: as harvest men and travellers which have loytered the forepart of the day, the more bestirre themselves the latter part.

5 To

5 To bee fruitfull in all good workes, and to bee constant in wel-doing, without wearinesse: seeing the time is short and there will be an end, and the hope shall not perish, and that wee shall find all our good workes in life eternall.

6 To esteeme wisely of the things of this life, which tarrie with us but a while, as comforts of our pilgrimage, and testimonies of Gods love, and pledges of better things layd up in heaven for his.

7 So to use the world as if we did not use it: fixing our delight on God, and the things in heaven which wither not.

8 To be more studious of holy Scripture, seeing the things which we are to learne, are many and weighty, and our space to learne is so little.

9 To busie our selves much in the religious education of our children, seeing wee are shortly

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to leave them, and religion is the best inheritance wee can leave them, and we are to leave them to a wicked world.

10 To be full of good counsell toward others, and our selves to be more capable of counsell.

11. To thinke every good of God to be sweet and comfortable to our selves, and to feare God.

12 The Scholler *Moses*, who had learned the wisedome already, yet desireth to be taught: how much more cause have we so to doe?

13: The Schoolmaster God, by his Spirit, to whom wee must therefore pray in faith, and submit by our obedience.

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THE *Degrees whereby* GODS *eternall Counsell proceedeth in the saving of them who are to be saved.*

ROM. 8. 29. 30.

THE most just and mercifull God, having from everlasting propounded to glorifie himselfe by mankind: And to that end decreed to create all men righteous in *Adam*. Gen. 1. 26.

Also to suffer *Adam* (for just cause, being left to his owne will) to fall, and by his will in disobedience, to inwrap his whole offspring in sin and death.

Setting all men (being now a lumpe of corruption) in his sight, there were some of them in whom hee tooke pleasure: setting 1. Foreknowledge. Rom. 8. 29. 1 Pet. 1.

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ting his love on them, for no other reason, but because he would and was pleased so to doe.

2. *Election.* Rom. 9. 1.

Being pleased with some, hee chose them, and severed them from the rest by eternall election.

3. *Purpose.* Ephes. 11.

Whom he had thus chosen and called out (as it were) of the whole lost masse, them he purposed to save, to the glory of his mercy. Vessels of Mercy.

4. *Predestination.*

After he predestinated, that is, fore-ordained or appointed afore to give them a Saviour, even his Son to be incarnate, and dye for their redemption; and to give them to him as his peculiar, to be ingrafted in him as his members, and made partakers of al his graces.

5. *Calling.*

According to this fore-determination and appoyntment, hee called them in time, putting faith into them to receive Christ, being offered in the Word and Sacraments.

Then even at the same time, he

Part II.

iuſtifieth them by faith in his *Sonne*.

He *ſanctifieth* them alſo by his Spirit to live a new life.

Laſtly, at the end of their life he glorifieth them.

6 *Iuſtification.* 7 *Sanctification.* 8 *Glorification.* Note that foure of the former eight degrees are executed in time though they were decreed before all worlds.

As a builder comming to a heape of ſtones: Firſt, he liketh ſome: Secondly, he chuſeth them: Thirdly, he purpoſeth to uſe them: Fourthly, hee fore-ordaines with himſelfe to hew them: Fifthly, hee ſets men on worke to ſquare them; ſo is Gods proceeding.

Thoſe that ſhall be glorified are predeſtinate to bee like to Chriſt, Firſt, in the end, which is glory, joy, and dominion in heaven. Secondly, in the meanes, which be, 1. Holineſſe of life. 2. Suffering affliction.

Chriſt, the firſt borne, excelleth all his brethren: firſt, in *Nature*: 1. *Divine*, being the onely begotten Sonne of God. 2. *Humane*, his Man-hood being conceived by the holy Ghoſt.

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Secondly, in *Office* being 1. That *Prophet*, to teach the Church perfectly the whole will of God, 2. That *high Priest*, by Sacrifice and intercession to pacifie Gods wrath. 3. That *King*, mightily to protect and rule his people.

Thirdly, in glory, blisse, and dominion.

The Examination and tryall of our Christian estate: whereby we may easily discerne whether wee abide in the state of Nature, or the state of Grace, whether slaves to sinne and Satan, or Servants and Heires to Christ and his Kingdome.

YOu who have walked in this little Garden, and gathered such Flowers as may make a Nose-gay, smelling sweet unto your Soules, and to expell all such stinking weeds of sinne, as might bring poyson

poyſon to the ſame; bee not leſſe minded to apply the Soveraigne ſalve of theſe ſacred comforts to the upholding of your ſoules, than men are uſed to bee for the preſerving and curing of their weake and decayed bodies: and for this purpoſe behold the carking care of worldly men, who to advance themſelves in theſe outward things, never ceaſe to afflict both ſoule and bodie, ſo they may effect what themſelves ſo much deſire. And that they may the better perceive the increaſe of their labours toyle, who doth not often with a ſerious eye behold and ſee into his preſent eſtate, whereby they may diſcerne in what eſtate they ſtand? If therefore men be thus carefull and provident for thoſe things which concerne this preſent life, both which (even life and eſtate) in a moment may bee taken from them; and the enjoying of them bringeth no true comfort, but

manifold griefes and ſorrowes to the ſoule: how carefull then ſhould we be to take an account of our ſpirituall eſtate (by conſidering how much more precious the ſoule is than the body, the ſtate of Grace than the ſtate of Nature) how we have growne rich in the graces of Gods ſpirit which bring not onely true comfort to us, for this preſent life, but give aſſured teſtimony of eternall happineſſe in the life to come? And, as no man can truly know his profit or loſſe in temporall things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till he truly know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let us conſider what we are by nature. The Apoſtle, *Epheſ.* 2. 3. telleth us, *that all men by Nature are in the ſtate of condemnation*: every

Part 1 1.

every man by nature, *is dead in sinne, Eph.* 2. 1. He is a loathsome carrion, or a dead corps, lying rotting and stinking in the grave, having in him the seed of all sinne. From this estate none are exempted, as *Job* 15. 14. Which wofull estate came upon mankind by the fall of *Adam, Rom.* 5. 1. Wee being then in him; and now of him; that is, wee are so descended out of his loynes, that of him we have not onely received our naturall and corrupt bodies, but also by propagation have inherited his foule corruptions; as it were by hereditary right.

Mans misery in the state of Nature

This infection extendeth it selfe universallie through the whole man; both soule and bodie, both reason, understanding, will, and affections, *Eph.* 2. 1. For first, in the mind; there is nothing but blindnesse and ignorance, concerning heavenly matters. Secondly, the conscience

The infection of sin

Part II.

is defiled, being alwayes either benummed with sin, or turmoyled with inward accusations and terrors. Thirdly, the will of man onely willeth and lusteth after evill. Fourthly, the affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evill to imbrace it: and they are never stirred to that which is good, unlesse it bee to eschew it. Lastly, the members of the body are the instruments and tooles of the mind for the execution of sin.

In this estate no man can please God in whatsoever he doth: for till we be in the state of grace, our best actions are sinfull, as Preaching, Prayer, Almes-deeds, and the like: As it is written, *Iob* 14. 4. *Who can bring a cleane thing out of that which is uncleane?*

A man in the state of Nature, may doe those things which are in themselves good, but they utterly fayle in the manner of doing.

ing them: they doe them not as they ſhould be done, that is, in Faith, Love, Zeale, Conſcience of Obedience, neither yet with chearefulneſſe, delight, or feeling, but even as it were, forcing themſelves to doe the outward action, as *Caine*, the *Phariſees*, *Ananias*, and *Saphira*.

So long as men be meerely naturall, they have no ſight of their owne miſerable eſtate, or of the bleſſed eſtate of the godly, For, the naturall man underſtands not the things that bee of God; hee being at enmity with God, and ſo deprived of his favour. Conſider his eſtate.

In the ſoule of man there are but two faculties, the Underſtanding and the Will; the Spirit of God ſo preſcribes his underſtanding, that not onely he ſaith, *The naturall man underſtands not the things that are of God*; and as if it were not ſufficient to expreſſe mans miſerable eſtate, he addeth,

neither

Part II.

neither indeed can hee understand them, because they are spiritually discerned: and againe, his will he describes, that it is *not subject to the Law of God, neither indeed can it bee*: This sets forth Gods power and grace to be the greater, because it restores mans Nature being so far perverted.

Hereby wee may perceive the miserable estate of those who are strangers from God; what an unhappy condition of life it is, that a man should live in such an estate, wherein doe what hee can he cannot please God. Let *Caine* sacrifice with *Abel*, let *Esau* with teares seeke a blessing from his Father; let the Pharisee pray in the Temple with the Publican; yet all, nor any of these shall please God, or goe home justified; for the best affections of the wicked please him not: and for worldly glory, let him be never so high amongst men, hee is but abominable unto God.

In

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In this ſtate he is not onely an enemy to God, but in bondage, and a ſlave to the Devill, having him to raigne in his heart as God, which may be perceived in that he giveth obedience to him in his heart, and expreſſeth it in his converſation: and this appeareth, if he take delight in the evill motions that Satan puts in his heart, and do fulfill the luſts of the Devill.

And in this ſtate hee continueth, neither ſeeing nor feeling his miſery, nor deſirous to come out of it, neither can hee bee perſwaded that he is in ſuch a wofull caſe, as appeareth in the example of the *Ruler*, *Luke* 18. 21. and by the Church of *Laodicea*, which being poore, wretched, miſerable, blind, and naked; yet ſhee thought her ſelfe rich and wanted nothing. Thus hee remaineth under Satans dominion, till he be regenerate and borne againe, and ſo brought into the

ſtate

Part 1. 1°

No salvation in the state of Nature.

state of grace; so that a man living and dying in the state of Nature, for any thing I see, cannot be saved: I speake not of Infants and Children, whereof some no doubt are saved by vertue of the promise and Covenant, through the election of grace.

Seeing then that the state of a Naturall man is most miserable, and none growne to yeeres of discretion can bee saved (for any thing wee know) but the regenerate, and such as are in the state of grace; I will therefore (for the better tryall of our present estate) shew what *Regeneration* is, and the properties of those in whomsoever this *new birth* is wrought, and such qualities as doe usually shew forth themselves in those in whomsoever the Spirit of Christ dwelleth.

Regeneration, what.

Regeneration is a renewing and repayring of the decayed estates of our soules, or, *an act of the Holy Ghost in Gods elect, whereby they*

are

are entred into a constant and faithfull exercise of a godly life.

Part 11.

As there is a naturall birth of the whole man, so there is a spirituall birth of the whole man, which is, whereas the Naturall faculties of the soule, as Reason, Understanding, Will, Affection, and the members of the body also, are so sanctified and purged by grace, that wee understand, will, and desire that which is good: For till a man be borne againe, he can no more desire that which is good, than a dead man can desire the good things of this life.

The quality of it.

The *signes* of *Regeneration* are. First, a true touch of Conscience for our sinnes, both Originall and Actuall: Secondly, a godly sorrow and griefe of heart for offending God by our transgressions: Thirdly, an earnest desire after Christ and his righteousnesse, testified by a constant and diligent use of the meanes, the Word, Pray-

Signes of it.

Part II.

Prayer, and Sacraments, wherein God gives grace and assurance of mercy: Fourthly, an unfained turning to God from all sinne, by new obedience in life to please God in all things.

Further there are eight signes and tokens whereby all men may certainely know that they are sanctified, regenerated, and shall bee saved: First, a love to the children of God. Secondly, a delight in his Word. Thirdly, often and fervent prayer. Fourthly, zeale of Gods glory. Fifthly, denyall of our selves. Sixthly, patient bearing of the crosse, with profit and comfort. Seventhly faithfulnesse in our callings. Eighthly, just and conscionable dealing in all our actions amongst men.

Where regeneration there Mortification.

In whomsoever this worke of Regeneration is wrought, there is ever found the action of *Mortification*, for hee that is resolved to endeavour his godly repen-

tance

Part II.

tance, and laboureth the reformation of his ſinfull life, muſt labour two things principally and of neceſſity, Mortification, and Regeneration: he muſt firſt deſtroy his ſinfull eſtate, before hee can obtaine the eſtate of grace, for God, and the guifts of God are ſo abſolutely holy, as that they cannot admit any mixture with ſin and wicked actions.

What mortification is.

Mortification is a decay and periſhing of the deeds of the fleſh, by the grace and operation of Gods ſpirit: which deeds of the fleſh are not onely our *evill actions*, but our deſires and *carnall affections* alſo. Which mortification of a Chriſtian conſiſts in two things: firſt, in ſubduing by a holy diſcipline, our inordinate luſts, which naturally rebell againſt the love of God: Secondly, in a patient bearing of the Croſſe of Ieſus: except we make ſome profit in the firſt, it is certaine wee ſhall never proceed in the ſecond.

It conſiſts on two things:

Where-

Part II.

Wheresoever Mortification is there is also Sanctification.

A Tryall of it.

Seeing that Mortification is, the forerunner of Sanctification, hereby wee may trye how far wee have gone in the same. Experience teacheth, that the nearer a man drawes to death, the lesse motion is in him, but being dead he moves not at all; so it is with the spirituall man, the further he goes in Mortification, the greater is his progresse in Sanctification.

Simile.

Sanctification a true mark of a living Soule.

By which Sanctification try thy selfe, and see whether or no thou hast gotten life, by the righteousnesse of Christ: deceive not thy owne heart in the matter of salvation; assure thy selfe so farre forth thou dost live, as thou art sanctified. As health is in the body, so is holinesse in the soule; a body without health, falls out of one paine into another till it dye; and so a soule without holinesse, is polluted with one lust after another, till it dye.

Our

Part 11.

Our Sanctification must bee both in soule and body; it is not enough to cleanse the hands, feet, eyes, and tongue, but wee must yet goe further, and be penitent in heart; for *blessed are the pure in heart*, such shall receive the blessing.

What is required to be sanctified.

Wee must consider in this worke of Sanctification, from the direction of Gods Word, whether our thoughts, words, and workes bee cleansed from their inward and outward corruptions, and that they be sequestred and made impropriate to God: so that if wee have set our very thoughts apart to GOD, then there is holinesse begun, and then we are meet for a sanctified use: so, if we bee to serve for a holy use, wee must not bee for when and for what wee list, but taken up in thought, word, and deed, to serve the Lord: wee are not to bestow our thoughts on all things, but referre them to the Lord,

Part II.

Lord, mediately, or immediately.

It must be constant and continuall.

If our Sanctification be effectually wrought in us, it will bee constant and continuall: so that we shall not deliver an holineſſe to God for a time, or in ſome cauſes, or for ſome perſons, but wee muſt throughly fulfill the dayes of our holineſſe, not preſenting a maimed holineſſe. As in the Law it was not permitted to offer a lame or maimed beaſt, thought it wanted but the taile, which was a ſmall thing, yet, even for that defect the Lord refuſed it.

not maimed.

There are many Profeſſors which would needs be men ſanctified, but they are loath to be cleanſed. Others, when they cannot away with this ſtrictneſſe to continue, ſay on this maner; Let us prepare rivers of ſinne, for Chriſt ſhed ſtreames of blood, the more wee ſinne, the greater glory will come to Chriſt. And

thus

thus they ſtand at a ſtay, their holineſſe is a ſtanding holineſſe, it fills not, they ſtill lye in their pollutions, their motion is but from the houſe to the Church, and from the Church home againe, and at the yeeres end they are as at the beginning, like a Horſe in a Mill, that makes many circuits from morning till night, and then is but where he was at firſt.

From Sanctification ariſeth Repentance; for a man cannot hate his ſinnes before he be ſanctified, and hee cannot truly repent for them before hee hate them.

Repentance is a conſtant [illegible] ning from all ſinne unto God, [illegible] inward ſorrowing and con[illegible] mourning for ſinne, joyned with [illegible] and humiliation, and both [illegible] and outward amendment: Inward, in changing the thoughts and affections of the heart; and outward, in changing the words and workes from evill

Part 11. *evill to good.* I say it is a turning not from one sinne to another, as from Whoredome, to Theft, and the like; neither is repentance every sorrow, but sorrow for sinne, not for some sinne, but for all sinnes, not for an houre, but for ever. Every sorrow is not repentance, for so should worldlings repent: every pant for sinne is not repentance, so should *Pharah* repent: all weeping and lamenting is not repentance, so should *Esau*, *Judas*, and *Caine* repent: every little humbling of our soule is not repentance, for so should *Ahab* repent: all good words and good purposes are not repentance, for so should every sicke man repent: every cry to God for mercy is not repentance, for so should every foole repent.

Deceits in Repentance.

Hereby it may appeare what repentance is, as also how many are deceived in repentance; and therefore that wee may the better

better try our repentance, let us know that repentance, is when a man turnes to God, and brings forth fruits worthy of amendment of life. Part II.

This turning of God hath two parts, the first is, a purpose of heart, and resolution never to sin any more, but to lead a new life: the second is, an holy endeavour and labour in mans life and conversation to purifie and cleanse himselfe from sinne: for a man must be renewed and come to an utterly disliking of his owne sins, before he will turne from them and leave them. Tryall of Repentance.

By this it may appeare that there is one manner of sinning in the godly, and another in the ungodly, though they fall both into one sinne. A wicked man, when he sinneth, in his heart hee giveth full consent to the sinne: but the godly though they fall into the same sin with the wicked, yet they never give full consent:

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sent: for they are in their wills, minds and affections partly regenerate, and partly unregenerate, and therefore their wills doe partly will, and partly abhorre that which is evill, according to that of S. *Paul*, *Rom.* 7. 22. And that the godly man never giveth full consent to sinne, it is evident by three tokens:

1. First, before hee come to doe the sinne, he hath no purpose or desire to doe it, but his purpose and desire is to doe the will of
2. God, contrary to that sinne. Secondly, in the act or doing of the sin, his heart riseth against it, yet by the force of temptation, and by the mightie violence of the flesh, he is haled on, and pulled
3. to doe wickednesse. Thirdly, after he hath sinned, he is sore displeased with himselfe for it and truly repenteth.

A manifest example hereof wee have in *Peter* and *Judas*: *Peter* before the denying of his Master,

Part II.

ſter, had no purpoſe ſo to doe, but rather to dye in his cauſe: in the act hee had a ſtriving with himſelfe, as appeares by this that firſt hee anſwered faintly; *I know not what thou ſayeſt*: and yet after, when the aſſaults of Satan more prevailed, he fell to ſweating, curſing, and banning: after his fall, hee repented and wept bitterly for it. All was contrary in *Judas*, who went with a full intent to betray his Maſter, for the devill made him yeeld and fully conſent to doe it, having long tempted him unto it, and entred into him; afterwards when Chriſt was betrayed, *Judas* was not ſorrowfull for his ſinne with godly ſorrow, but in a deſpaire of mercy hung himſelfe.

Signes of true Repentance.

Although this which hath beene ſaid, may bee ſufficient to prove our Repentance whether true or falſe, good or bad: yet to make it more apparent, conſider

Part II.

seven speciall signes, set downe by the Apostles, 1 *Cor.* 7. 11. The first is

1. Care.

Care, every one that hath a godly sorrow, and true Repentance is not slothfull but diligent; not careleſſe, but carefull to avoyd all sinne, as well as any one: as also he is most carefull to doe that which is good, not for feare, but for love, not because man, but because God commandeth.

2. Clearing our selvs.

The second is a Clearing of our selves, that is to say, when a man hath the feeling of sin and shuneth it; and Satan accusing him, hee cannot abide and beare that accusation, but is disquieted till hee have gotten pardon of his sinne, with as much earnestnesse as for the weightiest thing in the world, confessing the action and inditement, and desiring the pardon of it, by which he may be able to answer his accusers.

The third is Indignation, making men angry against those sins

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which before they liked; yea, to be out of patience with themselves, that they were such wretches, and so careleſſe to bee overtaken with them, and to take on as it were with themselves, that they have ſlipped into ſuch ſinne; for true godly ſorrow doth ever bring ſuch indignation.

4. Feare.

The fourth is Feare, that is, an affection fearing ſin, becauſe it is ſin, fearing to offend God, becauſe of his mercy, and goodneſſe, and benefits received; not flying, or parting from God, but drawing neerer unto him when they have offended him.

5. Deſire.

The fifth is Deſire, which is a fervent affection to God and his Word, and to ſpirituall and heavenly things. This is manifeſt in the example of the Gaoler, who after he was ſmitten with ſorrow and true Repentance, came with this note to S. *Paul*, ſaying; *What ſhall I doe to be ſaved?*

Part II.

6. Zeale.

The sixth is Zeale, which maketh men zealous for God and his Worship, zealous of Pietie and good workes, not to doe them carelessely and negligently, but it maketh them doe (though with great labour and cost, yea, danger and hazard) those things which they see they ought to doe.

7. Revenge.

The seventh is Revenge, that is, the penitent man is so offended with the sinne hee hath committed, that he will bee revenged of himselfe for it, as for example; If he have offended in gluttony, hee will revenge himselfe by fasting two or three dayes after; If he have offended in whoredome, he will be revenged of his lusts, by bewayling of them ever after: and so of other sinnes. By these it may appeare what true repentance is.

In whomsoever true Repentance is thus found, it ever proceedeth from a true and justifying

ing faith: for none can repent or practise this duty of Repentance, but those who have faith & grace; *Without faith it is impossible to please God.* I will therefore first declare what faith is: Secondly, the tryall of Faith: Thirdly, the fruits of faith: and lastly, how faith is kept. Part 11.

Faith is a wonderfull grace of Gods Spirit, whereby the Elect doe apprehend and apply Christ and all his benefits unto themselves particularly. What Faith is.

To make tryall in our selves whether our faith be true, sound or not; this will appeare two wayes: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and lively faith, which be three: First, a true sight of our sin, with an apprehension of the wrath of God for the same. Secondly, a true sorrow and griefe of heart for offending God by these our sinnes: and lastly, an hungring Tryall of it.

Part II.

and thirsting after the mercy and grace of God in Christ, above all worldly things: where these things are, there is grace; but where these things are wanting, there is no true faith, but presumption.

2. 2 Secondly, faith will appeare by the workes of love: for in love will faith bring forth all the duties of the Morall Law, both to God and man, for faith worketh by love, *and love is the fulfilling of the Law.*

A further tryall.

Further, for the triall of our Faith, Christ tells us, that the more wee are distracted with worldly cares, the lesse is our beleefe in God; for distrustfull care comes from unbeleefe in Gods providence, and the lesse wee trust in God for temporall things, the lesse doe wee beleeve eternall mercies, for the same faith layes hold on both, but if we can truly depend upon God for temporall blessings, in the so-

ber use of lawfull meanes, then we shall rely upon his mercy for the salvation of our soules. Part. 1.

This tryall is not made in prosperity; for when God sends abundance, every one will trust in him; but when want comes, then is tryall of thy Faith: If then thou relie on God, though meanes faile, thy faith is strong; but if thy heart bee oppressed with sorrow and feare, and thou make no conscience of unlawfull meanes, then suspect thy life, thy Faith is none at all; for *the just shal live by Faith.*

Thus much of faith, and the tryall thereof: now follow the fruits and benefits thereof. By meanes of this speciall Faith, the elect are truly joyned unto Christ and have a heavenly communion with him, and therefore doe in some measure feele his holy Spirit stirring and moving in them. Benefits of faith. Benefits of our union with Christ.

The elect being thus joyned

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to Christ, there ariseth three wonderfull benefits from it: *Justification*, *Adoption*, and *Sanctification*.

Justification is, when the Elect being in themselves rebellious sinners, and Gods owne enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him.

Benefits of Justification.

From true Justification doe proceed many other benefits: the first is reconciliation, by which a man justified, is perfectly reconciled to God, because his sinne is done away, and he is perfectly arrayed with the righteousnesse of Christ. The second is, that afflictions to the faithfull are no punishments for sinne, but onely fatherly and loving chastisements: for the guilt and punishment of sinne was borne in Christ. Now therefore if a Christian be afflicted, it is no punishment, for then should God punish one fault twice; once in Christ

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Christ, and the second time upon the Christian, which thing doth not agree with Gods justice. The third is, that the man justified, doth merit and deserve at Gods hands the Kingdome of Heaven, for being made perfectly righteous in Christ and by his righteousnesse, hee must needes merit eternall life, in and by the merits of Christ.

Inward benefits proceeding from Justification, are those which are inwardly felt in the heart, and serve for the better assurance of Justification; and they are chiefly foure.

Inward benefits.

The first is *peace of Conscience*, arising from this perswasion, that his sinnes are freely pardoned, and the wrath of God fully appeased by the merit and suffering of Christ Jesus, by a lively faith applyed.

The second is, *entrance into Gods favour*, and a preservance in it, which is indeed a wonder-

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full benefit, when a man that is freely pardoned and justified in Christ, doth boldly approach to God presence, and they are ready to ake and sue, and also to obtaine any benefit that is for their good.

3. The third is a *spirituall ioy in their hearts*, even then when they are afflicted, because they looke certainely to obtaine the Kingdome of Heaven.

4. The fourth is, that the *love of God* is shed in the hearts of the faithfull by the Holy Ghost, that is, that the Holy Ghost doth make the faithfull very evidently feele the love of God towards them, and doth, as it were fill their hearts with it.

The graces of God and his spirit are not severed.

In whomsoever these singular benefits are thus to bee found, there is ever to be found assuredly that the Spirit of God dwelleth in them; and that the Spirit of God dwelleth in them, it imports not onely a familiar presence

ence, but also a continuance thereof; hee dwells not for a Moneth, as a gueſt for a night, but for ever: how ever by temporall diſtractions he humble us, yet ſhall hee never depart from that ſoule which once he hath ſanctified to bee his owne habitation. And this comfort is confirmed to us by three ſure arguments.

Argu-ments of perſeve-rance. 1.

The firſt is taken from the nature of God: *He is faithfull* (ſaith the Apoſtle) *by whom we are called to the fellowſhip of his Sonne, who will conſerve us to the end.* And againe, he ſaith, *I am perſwaded that he which hath begun this good worke in you, will performe it unill the day of Chriſt.*

2.

The ſecond argument is taken from the nature of that life which Chriſt communicateth to his members, it is no more ſubject to death; wee know that *Chriſt raiſed from the dead, dyes no more*: This life is communicated

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ed to us; for it is not we that live, but Christ that liveth in us.

The third is taken from the nature of the seed whereof wee are begotten; for as the seed is, so is the life that comes of it; now the seed, saith the Apostle, is immortall; *We are borne a new, not of mortall seed, but immortall*; our life therefore is immortall.

As the first greatest question in religion is concerning the Saviour of the world, *Mat.* 11. 3. so the second is concerning them who are to bee saved: if the judgement be referred to man, every man accounts himselfe a Christian; if judgement be sought for from the Lord, hee gives an answer to all: *If any man have not the Spirit of Christ, the same is not his.*

A tryall of whether a man be a Christian or no.

Hereby every Christian may have a notable rule how to try his owne estate: for to destroy the pride of all their glory, (with one word) who esteeme some-

what

Part 11.

what better of themselves for the priviledge of their estate, when they excell others, Here it is said, *Rom.* 8. 9. *If any man* he speakes without exception, bee what thou wilt beside, never so noble, never so rich, never so learned, if thou hast not the Spirit of Christ, thou art none of his.

Againe, wee see that Christ and his Spirit cannot be sundred: Let no man say he hath Christ, except he hath the Spirit of Christ; as hee is not a man who hath not a soule, so hee is not a Christian who hath not the Spirit of Christ, *Joh.* 4. 13. And as Christ and his Spirit cannot bee sundred, so cannot the Spirit be sundred, from the fruits of the Spirit. Now the fruits of the Spirit are Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekenesse, Temperance: If the Spirit of Christ dwell in us, and if we live in the Spirit, let

Part 14.

let us walke in the ſpirit. And this may be a conviction to carnall profeſſors, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their lives and converſations.

The operations of the Spirit.

I. External, common to all men.

We are to know that the operations of the Spirit are two-fold; the one is generall and the common operation which he hath in the wicked, for he illuminates every one that commeth into the world: that *Caiaphas* and *Saul* can propheſie, and *Judas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for advancement of his owne worke. The other kind of the Holy Ghoſts operation is ſpeciall and proper to the godly, by which he doth not onely illuminate their minds, but proceeds alſo to their hearts, and workes this three-fold effect in it, ſanctification, interceſſion, and conſolation.

2. Internall proper to the godly.

First,

Part 1.

3 Effects of the ſpirit in the godly.

1. Sanctification.

Firſt, he is unto them a ſpirit of *Sanctification*, renewing their hearts, by his effectuall grace: he firſt rebukes them of ſinne, awakes their conſciences by the ſight thereof, and gives them a ſenſe of that wrath which ſinne hath deſerved; whereof ariſes heavineſſe of heart, ſadneſſe in their countenances, lamentation in their ſpeech; and ſuch an alteration in their whole behaviour, that their former pleaſure becomes painefull unto them, and others who knew them before wonder to ſee ſuch a change in them.

From this hee leads them to a ſight of Gods mercy in Chriſt, he inflames their hearts with an hunger and thirſt for that mercy, and worketh in their hearts ſuch a love of righteouſneſſe, and hatred of ſinne, that now they become more afraid of the occaſions of ſinne than they were before of ſinne it ſelfe: This reſiſtance

Part II.

resistance of sin, and care to avoide the occasions of sin, are undoubted Testimonies that Christ dwels in us.

This is the first operation of the Spirit, but it is not all, he proceedes further by degrees; for the Kingdome of God is, as if a man should cast seed into the earth, which growes up he cannot tell how; first, it sends forth the blades; secondly, the eares, and then the corne: so proceedes the Kingdome of God in man by degrees.

Simile.

2. Intercession.

In the second place the holy Spirit becomes a Spirit of Intercession. So long as wee are bound with the cord of our transgressions, wee cannot pray: but when hee looseth us from our sinnes, he openeth our mouth to God, he teacheth us to pray, not only with sighes and sobbes, *which cannot bee expressed*, but also puts words in our mouthes, such as wee our selves (who speake them)

them) are not able to repeat them againe. Part II.

And thirdly he becomes unto them the spirit of Consolation. If he bee unto thee a Sanctifier and Intercessor, hee shall not faile at last to bee thy Comforter: If at first, after thou hast sent up supplications, thou find not his consolation descending upon thee, be not discouraged, but bee more humbled, for our sins shorten his arme, and our hardnesse of heart holds out his comforts: wee must fall downe with *Mary*, and lye still washing the feet of Christ with our teares, before he takes us up in his armes to kisse us; and if we find these effects of his grace going before the humiliation of the heart, and the grace of prayer, wee may be out of doubt that this consolation shall follow after. 3. Consolation.

By this it is evident, that hee that hath the Spirit of Jesus, knowes that hee hath him. And herein

Part 11.

herein consisteth the chiefe glory of a Christian, that hee hath such a guest to abide with him for ever, whereby unspeakable benefits are vouchsafed unto him.

Benefits that come by Christs dwelling in us. 1.

First, where this holy Spirit comes to dwell, he repaires the lodging: man by nature being like to a ruinated place, is restored by the graces of Christ: as to the soule, the Lord stirs up new lights in the mind, restores life to the heart, communicates holinesse to the affections; so that whereas before the soule was an habitation for uncleane spirits, that is, defiled with all sorts of vile and uncleane affections, the Lord Jesus hath sanctified it to be a holy habitation to himselfe: the body is repaired, partly when the members thereof are made weapons of righteousnesse in this life, and partly in delivering them from mortality, which shall be done in the resurrection.

Againe,

Part II.

Againe, by his dwelling in us wee have the benefit of provision, he will never suffer us to want any thing that shall be good for us: he is not burthenable after the manner of earthly Kings, but his reward is with him.

Comforts thereby.

We may further consider those excellent benefits that wee have by the Spirit of Christ dwelling in us: first, he giveth life to the soule, and makes it to *live the life of Christ*, *Gal.* 2. 20. Secondly, 1. when soule and body are sundred by death, hee leades the soule to live with him in glory: and thirdly, 2. he casts not off the care of the body, but saveth the very dust and ashes thereof till the day of Resurrection. O what a kindnesse is it that the Lord will honour the dead bodies of his children! 3.

Surely there was never a house so well payd for in the world. O how happy is hee who hath such a guest to dwell with him!

What

Part II. What recompence haſt thou to looke for? He dwells with thee on earth, thou ſhalt dwell with Him in Heaven; He a few yeares with thee, thou with him for ever.

II. The ſecond maine benefit ariſing from our union with Chriſt, is Adoption, whereby they which are juſtified are accounted of God as his owne children.

Benefits thereof. From Adoption proceeds many other benefits: firſt, the Elect child of God is hereby made a brother of Chriſt: ſecondly, hee is a King, and the Kingdome of Heaven is his inheritance: thirdly, he is Lord over all creatures, ſave Angels: fourthly, the holy Angels miniſter unto him for his good: fifthly, all things, yea, grievous afflictions, and ſinne it ſelfe, turne to his good, though in its owne nature it bee never ſo hurtfull: and laſtly, being thus adopted, he may looke for comfort at Gods hands, anſwerable

ble to the measure of his afflictions, as God hath promised. Part. 2.

The inward assurance of adoption is by two witnesses: The first is, our Spirit, which being often feeble and faint, God hath given us of his owne Spirit to bee a fellow-witnesse with our spirit: this testimony of the Holy Ghost is best discerned in the time of triall, and at the houre of death, which a reprobate cannot have at all: though indeed a man flattering himselfe, and the Devill imitating the Spirit of God, doth usually perswade carnall men and Hypocrites, that they shall be saved. But that devilliſh illusion, and the testimony of the spirit may be discerned by two notes. Assurance of adoption.

The first is, fervent and hearty prayer to God in the name of Christ; for the same Spirit that testifieth unto us that we are the adopted children of God, doth also make us cry, that is, fervently 1. Fervent Prayer.

Part II.

ly with ſighs and groanes, pray to God: now this fervent prayer can the Devill give to no hypocrite, for it is the ſpeciall worke of the ſpirit of God.

II. Filiall love.

The ſecond is, they which have this ſpeciall teſtimony, have alſo in their hearts the ſame affections to God which children have to their fathers; namely, Love, Feare, Reverence, Obedience, Thankefulneſſe, and the like: for they call not upon God as upon a terrible Judge, but they cry, *Abba* that is, Father; and theſe affections they have not whom Satan deludeth with a fantaſticall imagination of their ſalvation.

III. Sanctification.

The third maine benefit, is inward *Sanctification*; by which a Chriſtian in his mind, in his will, and in his affections is freed from the bondage of ſin and Satan, and is by little and little enabled by the Spirit of Chriſt to diſcerne and approve that which is good, and to walke in it.

Now

Part 11.

Now this Sanctification is throughout the whole man, in the ſpirit, ſoule, and mind. The Sanctification of the mind is in the enlightning of it, with the true knowledge of Gods Word; it is of two ſorts, either ſpirituall underſtanding, or ſpirituall wiſedome.

The mind.

Spirituall underſtanding is a generall conceiving of every thing that is to be done, or not done, out of Gods Word.

The difference betweene ſpirituall underſtanding, and ſpirituall wiſdome.

Spirituall Wiſedome is a ſpeciall grace of *Gods Spirit*, peculiar only to the elect, whereby a man is able to underſtand out of Gods Word, what is to bee done or not to be done in any particular thing or action, according to the circumſtances of the perſon, time, or place: the principall poynt of this wiſdome is to determine of true happineſſe, whereunto the whole life of man ought to bee directed: which happineſſe is the love and favour of God in Chriſt.

To

Part II.

To obtaine the heavenly wisedome wee must bee carefull of these two things: First, to get the feare of God in our hearts: which is a *reverent awe of the heart towards God, whereby a man is fearefull to offend, and carefull to please God in all things.*

And this we shall get if we receive the Word of God with reverence, and apply it to our owne soules when we heare it, trembling thereat when it toucheth our consciences, and humbly submitting our selves unto it, without raging or repining: Secondly, we must close up the eyes of our minds, that is, we must deny our owne wisedome, and suffer our selves in things to be overruled and ordered by the written Word of God.

To walke in the course of our lives by this heavenly wisedome wee must in every good action observe these foure Rules: first, the thing we doe must bee just: secondly,

secondly, the meanes of effecting it must also be just: Thirdly, we must keepe our selves therein within the limits and compasse of our calling; Fourthly, we must doe the thing with an honest and upright heart, and for this purpose we must alwayes heare the Word of God, to tell us what is just. Part 11.

The sanctification of the *Memory* is, when it can both keepe and remember that which is good and agreeable to Gods will, whereas naturally it best remembers lewdnesse, wickednesse, and vanity. The Memory.

Sanctification of the *Conscience*, may be discerned by this, that it checks for the least sinnes, before actuall repentance be performed, and likewise approves our upright walking in the whole course of our life; It procures peace with God and with man, so farre as it is profitable and expedient, and breeds contentment The conscience.

Part II.

ment in the life; in all occasions it procures cheerefulnesse in the countenance, and readinesse in all our businesse, it makes us courageous in the truth, and willing to defend the same, it makes us victorious in troubles, and ready to yeeld up our lives into the hands of God.

The Will.

Sanctification of the Will is discerned hereby, that it is so far forth freed from sinne, that it can will and chuse that which is good and acceptable to God, and resist that which is evill: it is further perceived by our cheerefulnesse in well-doing, not by compulsion, but of a willing mind, by resisting as well the occasions of sinne it selfe, and by yeelding to sinne with griefe, rising by Repentance out of the same.

The affections.

Sanctification of the *Affections* is knowne by this, that they are moved and inclined to that which is good, to embrace it,

and

and in that wee can more joy or grieve for spirituall causes than carnall, that they tend to the crucifying of the flesh, and building forward of the new man, and are not commonly affected and stirred with that which is evill, unlesse it be to eschew it.

4. Sanctified affections.

Amongst these sanctified affections, foure especially are to be marked: First, *Zeale of Gods glory*, by which a Christian is thus affected, that rather than God should lose his glory, hee could bee contented to have his owne soule damned, as it was with *Moses*, *Ex.* 32. 12. and also *Paul*.

1.

The second is, the *feare of God*, without it a man cannot be wise. It is the first step to wisedome. In this feare of God there bee two parts: the first is, a perswasion of heart that we are in Gods presence; wee stand in awe of him, which is, when a man takes heed to his wayes, lest he offend God.

2.

Part II.

The third is *the hatred of sinne*, because it is sin, and especially of a mans own corruptions, wherewith a Christian is so turmoyled, that in regard of them, and for no other cause he desireth to be out of this most miserable world, that hee may leave to displease God.

4. The fourth is, *joy of heart in consideration of the neerenesse of the terrible day of Judgement*, and second comming of Christ; in regard whereof they shall lift up their heads, because the full accomplishment of their redemption is at hand.

The body. The sanctification of the body is, when all the members of it are carefully kept and preserved from being meanes to execute any sinne, and are made the instruments of Righteousnesse; for every member is to be kept pure and holy.

To maintaine and keepe a true and justifying Faith (by which

wee are united to Christ, and thereby enjoy all blessings) is to maintaine true Religion, both in life and death: and for this end these rules must be remembred:

Part 11.

How to keepe faith.

1. First, wee must have in our hearts sincere love to God in Christ, to his Church and true Religion: Secondly, wee must not onely know and believe that Christ dyed for our sinnes, and rose againe for our Justification, but wee must labour to feele the power and efficacie of his death killing sin in us, and the vertue of his resurrection raysing us to newnesse of life: Thirdly, wee must not content our seleves, to know and professe that God is mercifull, but withall we must take observation of his loving favour towards us particularly, adding one observation to another, so our hearts may be governed in the love of God.

2.

3.

Because there is nothing that doth more evidently distinguish

Part 1.1,

betweene the regenerate and unregenerate man, than such fruits as each of them doe usually bring forth in their lives and conversations. I will therefore shew the vertues of the one, and the vices of the other, with their severall descriptions, whereby every man may perceive in what estate hee stands; whether he be the child of God, or the child of the Divel; whether in the state of grace or in the state of nature.

The graces of Gods Spirit ever in some measure appearing in the child of God effectually called, justified and sanctified, are *Love*, *Mercy*, *Meekenesse*, *Patience*, *Humilitie*, *Long-suffering*, *Peace*.

What love is.

Love is properly an affection of the heart, which binds us to love God, because he hath loved us, and to doe unto men as we would bee done unto: or whereby one man is well pleased with another. Now our love to God must appeare

appeare by the effects thereof.

Part 11.

First, it is the nature of Love, that it *earnestly desires* and seekes to obtaine that which is beloved: Hereby thou shalt know whether thy affection of love be ordered by Christ, or remaine as yet disordered by Satan. The affection which Christ hath sanctified will flye upward, seeke to be there where he is: so carnall love will carry miserable man captivated, to the bottomelesse pit of hell; but holy love being as a sparke of heavenly fire, kindled in our hearts by the holy Ghost, ascends continually towards God from whom it came, not suffering us to rest till we enjoy it.

Property of love 1.

The second tryall of our love, is *Obedience*, and an holy care in all our callings to serve and honour the Lord.

2.

The third tryall of love, is *bountifulnesse*, experience proves that every lover bestoweth bountifully

3.

fully on that which hee loveth.

The fourth triall of love *is readineſſe to ſuffer* affliction for the cauſe of God.

For the futther tryall of our love, let us conſider what our Saviour Chriſt ſaith, *Math. 9. 44. I ſay unto you, love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them that hurt and perſecute you.*

How to love our enemies.

The love here cõmended, comprehendeth theſe two things. Firſt, to be lovingly affected in heart towards an enemie: Secondly, to be lovingly affected in ſpeech and action. For the Firſt, love in heart comprehendeth all good affections that one man beareth to another, as mercy, compaſſion, meekeneſſe, and deſire to doe him good: for the Second, it is ſet out unto us in three branches: Firſt, *bleſſe them that curſe you*; where is commended all good ſpeech, both unto and of our enemies: Secondly, *doe good*

to

to them that hate you; where is prescribed all loving usage in action by affording all the helpe and comfort wee can: Thirdly, *Pray for them that persecute you*; that is for their good estate in this life, so far forth as it serveth for Gods glory, and for their conversion and salvation in the world to come. Part. 1. 1.

For the affection of the heart, take Christs example, who so loved his enemies that hee shed his own heart blood for their salvation. For love is courteous in speech; see *Davids* praise toward *Saul*, his professed enemie, 1 *Sam.* 24. 7. 26. 9. 10. For doing good in action, read *Exod.* 23. 4. 5. *If thou meet thine enemies Oxe or his Asse going astray, thou shalt bring him home againe.* And *Pro.* 25. 21. *If thine enemie bee hungry give him bread to eate, if he be thirstie, give him drinke.* See the practice hereof in *Elisha*, when God delivered them into his hand. Examples of love. 1. 2. 3.

Part II.

that did seek his life, he brought them to *Samaria*, and when the King of *Israel* would have slaine them, he forbade him, nay, hee caused the King to refresh them with water and bread, and so sent them away to their own Master. For praying for our enemies, wee have the example of our Saviour, the Prophet, and *Stephen*, who prayed for them that put him to death.

2 Ki 6.9. 14.19.21.

What mercy is: The effects.

Mercy is an holy compassion of the heart, whereby one man is moved to helpe another in his misery: First, I call it a compassion of heart, because it makes one man to put on the person of another; and to be greived for the misery of another, as if it were his own; Secondly, it is called the bowels of compassion, because when a mans heart is touched therewith, his very liver and intrals doe stir in his body, and are troubled in him: Thirdly, this vertue of Mercy moveth the heart to helpe another

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ther that is in misery; for, helpe in misery is a notable fruit of true compassion, neither can they bee severed; for in the compassion of the heart, and in the act of relieſe ſtands true Mercy.

The duties of mercy are answerable to mans misery. Now mans misery is either in ſoule or body; the greateſt miſeries of man are in his ſoule, as ignorance, impenitency, and trouble of conſcience. Mans bodily miſeries are ſickneſſe, thirſt, nakedneſſe, and ſuch like. And to theſe the workes of mercy are anſwerable. Mercy towards the ſoule, is when a man is carefull for the ſalvation of another, uſing meanes to bring a man from ſpirituall darkeneſſe unto light, from the power of Satan, to God, from the eſtate of ſin, and danger of Helfire, to the ſtate of grace in true faith and repentance, and to eternall life: and looke how farre the ſoule is more excellent than

The duties of mercy.

the

Part II.

the body, so far doth this worke exceed any worke of mercy that concernes the body: mercy towards the body, is called almes or relieſe, whereby a mans outward neceſſity for food, raiment, or ſuch like, is ſupplyed.

Who is a merciſull man.

Hereby it may appeare who is a merciſull man: namely, ſuch an one as hath his heart touched with compaſſion toward the miſery of another, and thereby is moved to helpe and relieve him in ſoule and body according to his eſtate: and ſuch a man is bleſſed by the teſtimony of Chriſt himſelfe, howſoever in the world he may be deſpiſed.

Motives to Mercy.

To move us to this duty, let us marke theſe things: firſt, the ſtate of the merciſull is here pronounced bleſſed of Chriſt: Secondly, Mercie is a gift of the Spirit, and the grace of Gods elect, which alwayes accompanieth the happy eſtate of thoſe that be in Chriſt: Thirdly, hereby we become

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2.

3.

Part II

become like unto God our heavenly Father: Fourthly, hereby wee are made instruments of Gods mercy to them that bee in misery.

4.

For the furtherance of us in this so excellent a dutie, we must observe certaine Rules. First, we must exercise three of our senses; seeing, hearing, and feeling in other mens miseries. For seeing, *Deut.* 15. 9. wee must bee verie wary it grieve us not to looke upon our poore brother, but we must see and behold his misery and distresse, whether it bee in soule or body; this is the Lords practice, *Exod.* 3. 7. 9. Secondly, if wee cannot come to see a mans misery, then wee must bee content to heare of it, and give heed and credit to the true reports that others make thereof to us; this was the practise of *Nehemiah*, *Neh.* 1. 3. 4. and 2. 5. Thirdly, for feeling, if the Lord shall afflict our bodies with sicknesse, or

Rules for this exercise of Mercy. Rule 1.

Part II.

of our ſoules with temptations, wee muſt be willing to ſuffer the ſame patiently, that thereby wee may be fitted to take more compaſſion upon others in like caſe, and to comfort them the better; thus did *Paul* and *Timothy*.

2 Rule.

Secondly, we muſt make our particular callings wherein wee live, the Inſtruments of Mercie, and, in doing the duties thereof ſhew forth compaſſion towards others; Firſt, the Magiſtrates muſt rule and governe in mercy: Secondly, the Miniſter muſt Preach in mercy: Thirdly, every private man muſt make the duties of his calling workes of Mercy; the rich man muſt know himſelfe to be, not a Lord, but a Steward of Gods bleſſings, and therefore muſt imploy the ſame in mercy, by giving and lending unto the poore freely, as God ſhall miniſter unto him juſt occaſion. The Tradeſman muſt buy and ſell in mercy, dealing juſtly with the rich

rich, and shewing liberality to the poore. The Matter must thus in mercy use the labour of his Servant, and the servant thus in Mercy doe service unto his Master, for conscience towards God; and happy were it with all estates, if this rule of mercy were observed, for it is the band of all societies. Part 11

Thirdly, for the more cheerefull practice of mercy, we must lay aside some part of our goods for the reliefe of them that be in misery: Many are given to great excesse in fare and attire, but they may doe well to abate somewhat thereof to bestow it on the poor, for hereby will the rest be sanctified to their more free and comfortable use. Nay, in this case of necessity, we ought to sequester some part of our necessaries for the refreshing of the poore, so did the Church of *Macedonia* give above their power for the reliefe of the afflicted brethren. 3 Rule.

Meckenesse

Part. II.

What meekneſſe is.

Meekneſſe is a gift of Gods Spirit, whereby a man doth moderate his affection of anger, and bridle in himſelfe impatience, hatred, and deſire of revenge. It is a vertue whereby a man is gentle in behaviour towards all perſons, both good and bad; it makes a man with patience and a quiet heart to beare Gods judgements, and to put up injuries, and to beare wrongs when occaſion of revenge is given him.

The effects thereof.

Wherein meekneſſe muſt bee ſhewed.

Meekneſſe is not to be ſhewed in the matters of God when his glory is impeached: for therein we muſt have zeale as hot as fire; but in the wrongs and injuries that concerne our ſelves. *Moſes* was the meekeſt man on earth in his time, *Num.* 12. 3. 5. and yet when the *Iſraelites* had made a Golden calfe, *Exod.* 32. 19. in zeale of Gods glory he brake the two Tables of ſtone, and put to ſword the ſame day two thouſand men that had ſo diſhonou-

red

red God: the like we see in *David*, *Psal.* 119. 139. and in our Saviour Christ, *Mat.* 12. 12.

Part 11.

The ground or cause of meekenesse, is affliction or poverty of spirit; for hardly can he be meek and patient in spirit, that hath not beene acquainted with the crosse.

The cause of meekenesse.

To induce us unto this vertue, let us first consider Christs precept and example, bidding us to learne of him, for hee is meeke and lowly: and againe, consider Gods own dealing with us; wee daily wrong him with our offences, and yet hee beares with us: lastly, the fruition and practice of this grace hath the promise of blessednesse belonging unto it, and therefore as wee would be happy, so wee must get into our hearts the spirits of meekenesse, and expresse the vertue and power thereof in our lives.

Motives to meekenesse.

Patience is a voluntary and continuall

Part II.

tinuall suffering for the love of vertue and honestie: and therefore whatsoever happeneth a wise man; by this vertue hee is prepared to digest and turne it to the best. Or otherwise, *It is a grace of the Spirit, flowing from grace and hope, whereby we so suffer things that are evill, that we forsake not those things that are good, by which we may attaine to those that are better.*

Amongst all the graces of Gods Spirit, this praise may be given to patience, that it is the keeper of the rest; if our patience bee not first broken, wee cannot bee induced to the committing of any sinne: sinfull concupiscence proceeds from the impatiencie of continence, covetousnesse from this, that we are impatient of our sober estate.

How to suffer patiently under the Crosse.

It is the will of God, that *through manifold afflictions wee should enter into the Kingdome of Heaven*; and therefore when any crosse befals us, walking in our lawfull

lawfull calling, we must endeavour to submit our selves patiently unto the will of God. In prosperity we are cheerfull and thankefull, but when affliction comes, our nature will repine. O remember, we say in all estates *thy will be done*: and therefore in the most bitter crosses that can befall us, we must labour to say with *Job*, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* The practice whereof we see in *David*, 2 *Sam.* 16. 10. 11. touching *Shemei.*

What long suffering is.

Long suffering is a vertue whereby a man doth beare with other mens wants, as morosity and hastinesse, *and in bearing yeelds for the maintenance of peace*: Thus dealt *Abraham* with *Lot*, when their Heardsmen were at variance, though he were the superiour both for age and place, yet for peace sake hee put *Lot* to choose the place of his abode, whether on the *right hand* or *left*.

Humility

Part 11.

What humility is.

Humilitie is a vertue whereby one man thinkes better of another then of himselfe; For this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is contented to give place unto others, and to yeeld of his owne right, for the maintenance of peace: When as on the other side, pride causeth men to seeke for more then their due, and so causeth contention.

The effects thereof.

What peace is. A two-fold peace.

Peace is a vertue whereby we have unity and concord with God, and one with another. Now peace is two-fold, good or evill; *Good peace* is that which standeth with a good conscience and true Religion. *Evill peace* is an agreement and concord in evill: as in the praise of any sinne against Gods *Commandements*, and is such as cannot stand with true Religion and good conscience. The good peace is three-fold, peace with God, with our selves and

and our Christian brethren: this peace hath six heads.

First, peace, betweene God and man, which is properly called reconciliation, whereby God in Christ is at one with man, and man through Christ is at one with God; of which when a man is once perswaded in his heart, then comes his peace. Secondly, peace with the good Angels, for man being at peace with God, then Angels become servants and ministring spirits unto him. Thirdly, peace with a mans selfe, consisting of two things: First, when the conscience sanctified ceaseth to accuse, and assurance of Gods favour beginneth to take his part, to excuse and speake for him before God: Secondly, when the will, affection, and inclination subject themselves to the enlightened mind; of which if either bee wanting, man is at warre with himselfe, and the peace of God ru'eth

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Good peace threefold True peace hath six heads.

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Part. 1.

ruleth not in his heart: Fourthly, peace of true beleevers amongst themselves, who before they beleeve, were as Lions and Cockatrices; but now in the Kingdome of Christ have put off that savage nature, and become peaceable: Fifthly, peace of the faithfull with professed enemies; namely, when they endeavour to have peace with all men: Sixthly, concord of the enemies themselves with the true Church: for often the Lord restraineth the malice of his enemies, and inclines them to peace.

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How to get and keepe true peace of conscience.

The way to get and keepe true peace for ever in this: First, wee must call upon God for the pardon of our sinnes every day: Secondly, wee must follow after peace with men in the practice of forgivenesse and reconciliation, when offences grow; for when wee are at one with God and man, we have a blessed peace, and hence shall follow peace in

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our owne hearts, which is that *peace which the the world cannot give*, which while wee retaine, wee need not feare any evill, no not death it selfe; for, *If God be with us, who can be against us?* Part 11.

There are many other vertues propounded in the Scriptures, which might here be described: but these may bee sufficient to declare in whom the Spirit of Christ dwelleth: For where Christ dwelleth by his Spirit, there are ever the fruits of the Spirit perceived; for the Spirit, and the effects thereof cannot be sundred: for every thing bringeth forth that which is of its owne nature; Fire sendeth forth nothing but heat, the fountaine nothing but cleare water, and the like.

Now that these vertues may the more apparently shew themselves to be the fruits and effect of the Spirit in the regenerate man: I will therefore set downe and

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and describe such vices as commonly shew forth themselves in the wicked, and are the fruits and effects of the unregenerate: for hereby the child of God renewed by grace, and the unregenerate remaining in the state of nature, may as easily be distinguished, as white from blacke being layd together.

Fruits of unregeneration.

I will first begin with *Pride*, because, as one saith, it may well stand in the fore-front, sith it is a Master-Devill, and the very bane of the soule.

What pride is.

Pride is said to be the *Timpany of the Soule*, because it is *a puffing up of the heart and mind, proceeding from the opinion of some good thing in us more than others.*

Companions of pride five.

His companions, are envy, anger, impatience, indignation, selfe-will, and obstinacy. Pride is full of envy, because the proud man thinketh himselfe onely the worthiest, and that every mans greatnesse is a hinderance to his:

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It is full of anger, supposing himselfe never so well thought of as he deserves: full of impatience, in that hee will not suffer himselfe to be reproved, but will have his vices accounted vertues, and lookes to bee commended for them: full of Indignation, esteeming every man unworthy of any good that befalls him, in comparison of himselfe: full of obstinacie, by stiffely holding his owne opinion, notwithstanding any proofe alleged to the contrary.

This Sin of Pride, of all other is the most dangerous, because other sinnes proceed from vill deeds, but Pride is to bee feared even in good and vertuous actions.

Of Pride there are nine branches: Presumption, Obstinacie, Hypocrisie, Boasting, Ingratitude, Contempt, Disobedience, Ambition, and Curiosity.

Pride, if we consider the cause

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How to detest Pride.

thereof, is momentary and verie uncertaine: for if it proceed from Riches, who knowes not, that they may be loſt in a moment? If from Nobility of great birth, it may be ſtained; If from knowledge, it is full of errour; If from ſtrength, it may ſoone decay; If from honour, it is but a ceremony; If from beauty, age may wrinkle it; If from ſucceſſe, time may alter it; If from dainty food, it may breed ſurfeting, which commonly bringeth death; If from cloathing, what is it but skins and wooll? Nay, the very excrements of bruit beaſts, and ſtones of the earth? If from health, ſickneſſe may deſtroy it; If from multitude of friends, are they not like to water brookes, that in Summer become dry, and in Winter frozen? If from ſharpneſſe of wit, there is no man living but is guilty of folly.

How to avoyd Pride.

The onely and chiefe remedie againſt Pride, is *Humility*: for as

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by Pride we are banished from the presence of God, so by humility we are recalled to him againe: because without humility, no other vertue whatsoever is acceptable in his sight. Part II.

The second maine and capitall Sinne is *Covetousnesse*, which wee may call the dropsie of the soule, because the covetous man the more he hath, the more still he desireth: *It is also a kind of bad motion, whereby the Devill inciteth us unlawfully to withhold our owne good, or unjustly to covet others mens.* Why Covetousnesse is.

Of this sinne there are foure sorts; the first is, to desire that which is another mans, not caring how we get it, by right or wrong: the second is, when wee study to get mony, wealth, or favour by wicked meanes: the third is, when wee will not restore that which we know to be another mans: the fourth is, when wee treasure up much Foure sorts of covetousnesse. 1. 2. 3. 4.

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wealth, and neither use it our selve, nor imploy it to the benefit and relefe of others.

This Viper hath nine heads, by which it snatcheth at the trash of the world: Fraud, Unquietnesse, Perjury, Bribes, Sacriledge, Theft, Usury, Rapine, and Simony.

How to detest Covetousnesse.

Consider that the matter thereof (which is riches,) is most vile and abject, or else our Saviour would never have committed the purse to *Judas*; Christ chose not his Apostles and best beloved from amongst Princes, but poore Fishermen. That no man can serve two Masters, God and the world, no more than hee can at one time behold heaven and earth. That riches for the most part, are gotten with paine, preserved with feare, and lost with sorrow. That the covetous or most wealthiest man, is but as the Mill-wheele, which though it turne all day about, yet at night

is found where it was in the morning: so howsoever we run about this world for wealth, yet at our death we shall be found as poore as wee were at our birth. That the covetous men are but as Camels, that all day carry the Kings treasure, and at night are turned into a filthy stable, being able to shew no signe or appearance thereof but their gall'd backes. Part 11.

The onely remedy against covetousnesse is *liberality*, which is a distribution of those good things that are in our possession, to the benefit of others; for we have nothing which wee have not received from God; who hath given them for the good of others, and will require an account thereof at our hands. How to avoyd Covetousnes.

The third capitall Sin is *Luxury*, which may be called the *Leprosie of the soule*, and *is an inordinate appetite of lacivious and fleshly pleasures*. What Luxury is.

Part II.

Kinds of Luxury.

There are six kinds of this Sinne: The first is Fornication, which is an unlawfull societie of one single person with another.

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2. The second is Rape, or Ravishment, when a Virgin is deflowred, either with her consent, or against her will; for although it be with her consent, yet it is counted Ravishment, in respect of the hainousnesse thereof, by reason it breakes the lists of Charity, and opens a gap many times to further uncleanesse.

3. The third is Adultery, when the married body is defiled: and this is of two sorts, either simple as when the married sinnes with the unmarried; or double, when the married sins with the married.

4. The fourth is Incest, when the abuse of fleshly lust is committed by such as are of one kindred, blood, or affinity, which sin makes men of the nature of bruit beasts.

5. The fifth is Sodomie, which is of two sorts, when man

man lusteth after man, or man after beast; this is a crying sin calling for vengeance upon the offenders. The sixth is excesse of carnall action, even amongst the married, which although it seem lawfull, yet it offends God, if it exceed measure or modesty. Part 11. 6.

There are nine fore-runners of this sin: voluptuous eating, scurrillous talke, a discovered dug, a naked brest, frizled haire, artificiall painting, costly perfumes, a rowling eye, an unchast foot.

Consider that the object whereto it tendeth (which is the corporall fruition of unchast persons) is, though candied with a faire out-side, inwardly the receptacle of a vile and corruptible baseneſſe: that lust is never satisfied, but alwayes poore even in plenty: that the pleasure therof is momentary, the punishment eternall, that it defileth the *temple of the Holy Ghost*, which is mans body, consecrated unto

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Christ by his precious blood: that is no sooner injoyed, but it breeds annoy; that it weakens the powers of the soule, and fills the body with many diseases; that it shortneth the life, and shadoweth good report: that it is a fire whose substance is Gluttony, whose flame is Pride, whose sparkles are corrupt speeches, whose ashes is filthinesse, and whose end is hell.

How to avoyd Luxury.

The best remedy against Luxury, is Chastitie, which is of foure sorts, either of nature, as of such as are borne chaste; or by art, as such as are made chaste by men; or by prayer and industry, as of such as have made themselves chaste for the Kingdome of heaven; or by marriage, as of such as live chastly in wedlocke.

What Envie is.

Envy the fourth capitall Sinne, may be said to be the *Canker of the soule*, for that it eats and frets into the inward man, no otherwise

Part 1 4.

wise than ruſt doth into Iron. It *is a reioycing at another mans hurt, and ſorrowing at his good.*

It is of two ſorts; good and bad: good envie is that, when beholding the perfections of another, wee are angry with our owne imperfections, and labour ſeriouſly to be equall, or at leaſt to imitate the good qualities which we ſee to flouriſh more in others that in our ſelves; this is called *Emulation.*

It is two-fold. 1. Good Envie

Bad Envie is, when we grieve that the like good qualities are not in us, or not as well in us as in another: and of this there are five branches, Detraction, Diſcord, Murmuring, Hatred, Hurt.

2. Bad envy.

Conſider that Envie is the badge and cognizance of the Devill; for the Devill is no better knowne than by his envious diſpoſition; and therefore ſuch as give place in their hearts to this vice, are ſaid to be the ſervants of the Devill; if ſervants of the

How to deteſt Envie.

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Devill, they are enemies to God; If enemies to God, they become subject to eternall damnation. Of all other Sins it is accounted the justest, for that it taketh vengeance upon it self: for although it ever levels the dart of mischiefe against others, yet it wounds it selfe, and is to the heart of man as the worme bred in the tree, to the wood thereof, by whom at last it is devoured: but say it were pleasing and plausible in it selfe, yet consider God will be revenged upon it, as by the example of *Cain* his envy towards *Abel*, *Saul* towards *David*, *Haman* towards *Mordecay*, it is to be loathed and abhorred, but being so that it consumeth the heart, dryeth up the body, vexeth the mind, and indangereth the soule what can be thought more detestable?

The remedie against envy is *Charity* or love, to do unto others as we would be done unto.

Glu:tony

Part 1.

What Gluttony is.

Gluttony, the fifth capitall sinne, may be called the deluge, or *inundation of the soule*, because it *is a ravenous desire to see and fill the stomacke beyond the rule or bounds of nature*: And there are two sorts of it; the first consisteth in greedy, often and immoderate desire of delicate meates, and variety of dishes: the second is, where instead of refreshing the body with sufficient moysture, we drowne it in the superfluity of drinking.

Of this sinne there are eleven dangerous effects. The first is, dulnesse of wit, whereby we are made unfit for any duty of good Christians. 1. The second is impotency, when through Gluttony, our bodies are infected with many diseases. 2. The third is Scurrility, which is an impudent behaviour of the body, whereby wee provoke men to laugh us to scorne. 3. The fourth is Fury, when through this ill disposition of 4.

excess

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excesse, we spurne at reason and good counsell. The fifth is superfluous talke, when through the force of wine, we vomit our distractions, cursings and horrible oaths and blasphemies, filthy, idle and unchaste words. The

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6. six h is drowsinesse, when wee are fit for nothing but sleepe. The

7. seventh is beastly nastinesse, when our surcharged stomackes bewray our intemperance, by vomiting, belching, and stinking of

8. the breath. The eighth is lust, for belly-cheere and drunkennesse, are the bellowes to concupiscence. The ninth is povertie, when for abusing of plenty wee

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10. are plagued, and pinched with penury. The tenth is, the losse of credit and estimation in the

11. world. The eleventh and last is the wrath and indignation of God, whom of a mercifull and loving Father, we make a righteous and punishing judge.

By eight circumstances.

Besides the reasons before mentio ed

tioned, there are eight other circumstances inducing us to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the flesh in the combat betweene it and the spirit: Thirdly, it inureth the body to an evill custome: Fourthly, it playes the Hypocrite with us, appearing sweet and pleasant at the first, but in the end it biteth like a Scorpion: Fifthly, it lives continually under the curse of God: Sixthly, it destroyeth the sense: Seventhly, to be subject to the desire of the belly, is a perpetuall slaverie: Eighthly, because of the judgements of God inflicted upon offenders in this kind.

How to avoyd Gluttony

To avoyd *Gluttony*, wee must imbrace *Temperance* and *Sobrietie*, which consisteth in chastening and taming the body by fasting and abstinence.

The sixth capitall sin is *Wrath*, which may be called the *frenzie* of

Part II.

What Wrath is.

of the Soule, and is defined to be *a vehement motion of the heart, tending to revenge, whereby the blood boyling exceedingly, sendeth up hot and burning vapours to the braine, so that Reason is smothered, and the will made obedient to the affections.*

Of this sinne there are eleven branches: Malice, Fury, Impatience, Maledictions, Blasphemy, Reproach, Revenge, Contention, Threatning, Cruelty, and Murder.

How to detest Wrath.

The meanes whereby we are taught to detest Wrath and Anger are these: First, the example of bruit beasts, who though never so fierce, will alwayes shew themselves meeke and gentle to them of the same kind: the Lion will not hurt the Lion, nor the Dragon the Dragon. Secondly in that we are brought forth naked and unarmed, it signifies we ought to loath cruelty. Thirdly, to remember what Christ hath done for us, and to thinke that if

we

we expect mercy at his hands we ought to shew mercy to others. Fourthly, so long as wee continue in wrath, all our actions are abominable to God. Fifthly, the wrathfull man lives in a continual purgatory and hell of conscience. Lastly, wee must not let the Sunne goe downe upon our wrath.

Anger or wrath, is to be avoyded two manner of wayes. First, in respect of others. Secondly, in respect of our selves. We shall the sooner avoyd the wrath of another man, if either we give place to his fury, or staying by him, use mild and gentle speeches.

How to avoyd wrath or anger.

The best way to avoyd Anger in our selves, is *Patience*, in suffering evill with a quiet mind, thinking whatsoever is layd upon us in this life, whether affliction, persecution, or the like, yet nothing can touch our soule, and therefore not to be regarded of us. Besides, to bridle anger, consider

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sider the party with whom wee are displeased; if it be a stranger impute it to his ignorance; if a child to his folly; if a Master or Father, to his authority; if a Wife, to her love; if a friend, to his care; if a brother, to his boldnesse; if a servant, to his negligence; if a neigbour, to his rashnesse; no doubt but upon better consideration they will repent them of their oversight.

Idlenesse what it is

Idlenesse or sloath, the seventh capitall sin, may be called the *Lethargie of the Soule*, being a *large dejecture of the whole man from the laudable exercise of vertue*; For that in a manner he becomes senseless, but in truth altogether unprofitable.

Of this sinne there are eleven branches, Protraction, Remission, Negligence, Improvidence, Inadvertion, Sluggishnesse, Pusillanimity, Irresolution, Desperation, Misprision, and Omission.

Remember that sloth is a vice which

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which impoverisheth both soule and body; the soule, of naturall graces: the body, of externall goods. Remember likewise, it captivates and brings us under the slavish tyranny of our worldly and Spirituall enemies. Remember it is the root and nest of many other vices; as by the example of *David*, who no sooner gave himselfe to rest, after his painefull wars, but he fell into the sinnes of Adultry and Murther. Remember it is a vice that the very bruit beasts abhorre, as may be seene by the Bee, the Ant, and other small contemptible creatures. Lastly, consider, all other creatures, not having life, are so opposite to sloath, as they continually keepe their first course in which they were created, without intermission, unlesse it be upon some violent and accidentall cause, as we may see by the Sunne, Moone, aod Starres: by the ebbing and flowing of the

How to detest it.

Sea

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Sea, and by the just returne of Summer and Winter, Spring and Autumne, and the like. Consider that wee enter into this world as it were to runa race: If therefore wee runne not as wee may get the goale, we lose the reward.

How to avoyd sloath.

The best remedy therefore against sloath and idlenesse, is *Devotion*; which is a ready and willing performance of the service of God, and of all other duties required of us in this life.

The off-spring or branches proceeding from these seven master-sinnes, are severally described in a booke called *Two guides of a good life*: wherein you may see and learne how to avoyd sinne, and follow vertue, to delight in the one, and to detest the other.

If you should now aske mee (having shewed how to detest and avoyd some sinnes in particular) what sinne is, and the reward

ward thereof: as also, how to avoyd sinne in generall; Ile tell you briefly what I have learned from the mouth of a right worthy Instrument in the Church of God.

What Sin is.

Sinne is every breach of the Law of God: If it be no more but the least omission of what the Law requireth: and the punishment thereof is plagues in this life, death in the end of this life, and eternall damnation after this life.

How to resist Sin in generall.

S. *James* Chap. 4. ver. 7. saith, *Resist the Devill; and he will flye from thee*: In which words is both a Precept and a Promise. In the precept are two things to be considered, the action and the object. The action is, to *Resist*: the object, the *Devill*.

For the performance of this action, three things are requisite: First, a preparation before the combat: Secondly, how we are to demeane our selves in the combat:

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combat: thirdly, how to carry our selves after the combat.

1. Weapons wherewith to fight with the Devill.

First, for the preparation observe these rules set downe in the sixth Chapter to the *Ephesians*; from the 14. to the 19. Verse; which weapons there described are both defensive and offensive: those defensive are five: First, for this combat wee must stand fast, having our *loyne girt about with Veritie*, which is to bee grounded in the setled truth of Gods Word, without inconstancy. Secondly, wee must put on the *brest-plate of righteousnesse*, which is a setled purpose not to displease God in any thing, though never so seeming good in it selfe. Thirdly, wee must have our *feet shod with the preparation of the Gospell of peace*, which is a constant resolution to professe the truth, even unto death; yea if it should procure the losse of Life, Goods, Wife, Children, and all. Fourthly, above all, to take

take the *Shield of Faith*, which is such a faith as wholly relyeth on God in Christ, with particular application, which will quench the fiery darts of the wicked. Fifthly, to take the *helmet of Salvation*, which is to stand assured that our salvation is sealed up unto us, which assurance will cause us with confidence to withstand all Satans assaults whatsoever. Sixthly, we must get the *sword of the Spirit* (which is an offensive weapon) which is the Word of God, wherewith our head and Captaine Christ did repell the Devill. Seventhly, and lastly, that *Wee pray with all manner of prayer and supplication in the Spirit*, and watch thereunto with all perseverance: which two weapons being added to the rest, are of force to strike thorow the very heart of the Devill. Part. 11. 5. 6. 7.

The second thing to be observed, is the manner how we must behave our selves in this combat, and

Part II. and herein obſerve theſe Rules. Firſt, kill Sinne in the very conception (for it is like a caskee, which groweth not to ripeneſſe, but by degrees) otherwiſe it will grow from motion to liking, from liking to conſent, from conſent to action, from action to cuſtome, from cuſtome to hardneſſe of heart, and from hardneſſe of heart, to the height of all Sin. If the Serpent once get in his head, hee will afterwards wring in his whole body. *Timothy* giveth warning to take heed of Covetouſneſſe, which being once entertained, giveth way to many noyſome temptations. *Ahab* deſiring *Nabothis* Vineard, no ſooner imbraced that evill motion, but purſuing it with a further deſire, brought forth fearfull and evill effects. That man that will firſt walke in the counſell of the ungodly, will next ſtand in the way of ſinners, and laſtly will ſit in the ſeat of the ſcornfull

full. *Judas* was first, a cunning dissembler; secondly, a cunning thiefe; thirdly, an impudent liar; fourthly, a bloody Traytor; and lastly, a desperate Reprobate. *Peter* first denyed Christ faintly, secondly, with an oath; thirdly; with cursing and swearing; wherefore kill sin in the conception. Part 11.

Secondly, be sure to put no confidence in thine owne strength, for thereby *Peter* grievously fell.

Thirdly, beleeve not the Devill although hee bring truth in his mouth; our Saviour Christ could not abide the Devill to speake the truth in the Maid, having a spirit of divination.

Fourthly, bee carefull ever to make resistance unto it. And this is performed; either by weakening the ability of sinne, or else by opposing his contrary unto sinne. First, to weaken the ability of sinne, is by taking away all occasion to sinne, and by removing

Part II. ving all the ſuſtainments thereof, and alſo making a holy covenant with every member of our bodies and ſoules, ever to repell it, never to admit it, by which meanes ſinne may come to be as a lake, into which the current of no ſtreame runneth, which muſt needs be dryed up. Secondly, it is done by oppoſing his contraries unto ſinne; as charity to malice, temperance and ſobriety to gluttony and drunkeneſſe, liberality to nigardice, vigilance to ſecurity, confidence to diſtruſt, faith to infidelity, truth to lying, chaſtity to intemperance, and ſo of the reſt: the practice of one particular was in *Joſeph* with *Potiphars Wife*; *How* (ſaith he) *ſhall I commit this evill, and ſin againſt God?*

Fifthly, that thou be carefull never to compare the paine of reſiſtance with the pleaſure of ſin, for ſinne is ſweet in committing, but rather compare the horrour and

and gripings of the conſcience, with the paine of reſiſtance, which will be a good meanes to keepe thee from ſinne.

Sixthly, be aſſured that if once thou give the Devill the foyle, hee will be afterwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage. 6

Seventhly, and laſtly, thou muſt bee carefull and diligent to find out the ſubtiltie, devices, and ſleights of the Devill, by which he doth aſſault thee very cunningly: for he hath a neer conjecture unto what ſinnes thou art moſt inclined by nature; and accordingly hee fits his temptations. If thou bee inclined to covetouſneſſe, he will offer thee *Naboths* Vineyard, and rather then faile, hee will plot meanes to ſlay him, ſo that thou mayſt effect thy deſire: If vain-glorious, hee will make thee thirſt after the life of poore *Mordecay*: If ambitious, 7

Part II. he will ſtirre up meanes to drive *David* out of his Kingdome, that *Abſolom* may injoy it: and thus he fits his temptations to mens naturall inclinations. And thus much of the ſecond place; namely, how wee ſhould behave our ſelves in the combat; when wee are grapling hand to hand with the Devill.

III. The third and laſt thing to bee conſidered, is what we are to doe after the combat; and that is, preſently to prepare our ſelves for a new combat: For if wee ſhall conſider the malice of the Devill, how he ever ſeeketh our ſubverſion and our overthrow; and having once taken the foyle, yet is not at reſt, but by other meanes ſeeketh againe to aſſault us (for ſo hee did with our head and Captaine Jeſus Chriſt, three ſeverall times one after another) it ſhould in this caſe teach us to take heed of careleſſe ſecurity, as not to thinke our ſelves ſafe when we

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have given the Devill the foyle, but ever ſtand upon our guard, (for if he dealt thus with Chriſt our head, what will he doe with the members?) which being conſcionably and carefully regarded, we may then expect an happie iſſue, which is, that the Devill will flye from us: whereby wee may obſerve and note Gods eſpeciall care over us, who ever gives a happie iſſue with the temptation, to thoſe that walke in holy obedience before him. And if wee would alwayes in temptations call to minde Gods goodneſſe, his mercy, and kindneſſe formerly beſtowed upon us, it would be as a bulwarke of defence againſt the temptations of the Devill. Thus did *Joſeph* when hee was tempted to filthineſſe by his Miſtreſſe, *Gen.* 39. he inſtantly conſidered how God had exalted him to great honour, making him chiefe of his Maſters houſe, and Ruler over all, *How*

A ſpeciall meditation in the time of temptation.

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(saith he) *shall I commit this Sinne, and sinne against God?*

By this that hath beene said, we may learne how to avoyd sinne, as also to repell the Devill; which if (through the blessing of GOD upon our carefull endeavour, through the use of the meanes) we shall in some measure attaine unto, yet we are not to thinke we have done enough, and there to rest, but wee must labour and endeavour to do good, and to bring forth fruits, worthy amendment of life: For *Every Tree that bringeth forth not good fruit, is hewen downe and cast into the fire:* It is not said, Every Tree that bringeth forth evill fruit, or that bringeth forth no fruit; but, that bringeth forth not good fruit. Now what those fruits are, of which the trees of righteousnesse usually doe beare, hath beene formerly declared.

It is not enough to avoyd evill, but we must doe good.

Now, because we may bring forth such fruits, as in themselves may-

Part 11.

may seeme to bee good; yet for want of knowledge, failing in the manner of doing them, they are displeasing and dishonourable to the Lord. Know that in every action pleasing and acceptable to the Lord, in the doing thereof these five rules are to be observed: First, the person of him must be pleasing unto the Lord, who performes any action to him: Before *Abel's* Sacrifice was accepted, his person was accepted. It may bee demanded how wee shall know when our persons are pleasing unto God. Consider, by nature wee are enemies unto him, and so long our persons cannot bee pleasing unto him, if wee bee not in Christ, therefore find thy selfe to bee in Christ, and then thou are acceptable unto God; for God saith, *This is my beloved Sonne, in whom I am well pleased.* Looke how Christ is unto God, so every one being in Christ. If then thou woul-

Five rules specially to be observed in every action that shall be pleasing to the Lord.

Part 11.

deſt know whether thou bee in Chriſt, looke to thy faith, whether it be a juſtifying faith. Secondly, thou muſt have the word of God for thy warrant, being ſure that the action thou doeſt bee ſuch as his word alloweth. Thirdly, the end of the action muſt bee intended to the glory of God. Fourthly, it muſt bee done in love, which reſpecteth the good of others: and laſtly, it muſt be done within the compaſſe of our calling. It is not lawfull for one to doe that which another may; every man may not preach, nor every man may not governe: therefore content thy ſelfe with thy calling, and know what the duties are that God requireth of thee within the limits & bounds thereof: if theſe be wanting, either Faith, the Word, the End, or out of our calling, the action, though never ſo ſeeming good, cannot pleaſe God.

If any ſhall looke backe to that

which

which hath beene ſaid) and conſidereth the ſtate of the regenerate and unregenerate man, as alſo the eby beholdeth his owne preſent eſtate) and cannot finde in himſelfe faith and the graces of Gods ſpirit ſo apparant as hath beene ſhewed, and ſo doubteth whether hee be the child of God or not, remembering the zeale of *Moſes*, the faith of *David*, the repentance of *Peter*, as alſo finding in himſelf that he can poure forth teares more abundantly for a temporary loſſe, as of Wife, Children, Friends, Goods, and the like; than for committing many grievous ſinnes, whereby God is diſhonoured, and himſelfe in danger to incur the loſſe of his favour for ever; and hereupon remembring that nothing ſhould bee more deare unto him than the honour of God, nothing more precious and delightfull than his Word, his Sacraments, and Sabbaths, wherein as yet hee

Part II.

Comforts for the weake Christians.

eeth in himselfe small delight, and doubteth of his owne salvation therefore: yet know this for thy comfort, and be assured; that to doubt of faith, is a testimony of faith; for he that never doubted, never beleeved: and though thou hast not the zeale of *Moses*, the faith of *David*, the repentance of *Peter*, in so full a measure as they had; Consider, they have a great measure of Gods Spirit, and accordingly his graces appeared in them: for God requireth according to the grace given. And although thou haste not these appearing in thee, yet if thou doest unfainedly desire them, and labourest in the use of the meanes to obtaine them, thou hast them all in some measure, and they are true in thee. The scruple of gold may bee perfect gold as well as the whole wedge: so faith though but a scruple, may be true faith, as well as the greatest measure: and whereas thou

Simile.

doubtest

doubteſt of thy ſalvation, in that thou canſt more grieve for a temporary loſſe, than for the committing of ſome ſinne, whereby thou mayſt loſe Gods favour; Conſider, to the one thou haſt both nature and grace to helpe thee; but the other grace onely. If then thou findeſt not this great meaſure of grace in thee, be not diſcouraged; for if any man have a deſire to obey God in all his Commandements, he hath the ſpirit; and he who hath the ſpirit is in Chriſt; and he who is in Chriſt, ſhall never ſee damnation; and though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable unto him, and will approve of thee for his owne worke, which he hath wrought in thee, and not reject thee for thine. *Soleſ.*

Part I.

Note.

Part II.

Twelve steps which a man may stride towards Heaven; and being in the first step, he may thinke himselfe a good Christian: yet except he stride thirteene, he shall misse Heaven-gate, and fall into the fire of Hell for ever.

1 HE may have a measure of knowledge of the true God, as of his workes, and governing the world: also of the Trinity, and that Jesus Christ dyed for the sinnes of mankind. Which knowledge even the Pagans had; yea even so, as few Christians attaine unto so great a knowledge, and yet he may be damned if he goe no further; for Satan knoweth all this better than any man, being a spirit, and having the knowledge of Angels and of the Scriptures, Also the Reprobates haye the like knowledge.

Mat. 4. 3. Mat. 5. 7. Heb. 4. 1. & 6. 4. 5. 2 Pet. 2. 20.

2 He

2 Hee may not onely know those things before named; but also confesse them publikely; and beleeve them to be true. Also hee may be able to talke and dispute of any poynt of Divinitie very cunningly, and be so great a maintainer of it, that hee may bee a publike Preacher: yet if he goe no further, he may bee damned; for the Devill beleeveth and publikely confesseth Christ. *Agrippa* also beleeved all these things; also *Judas* was a Preacher and worker of miracles. So shall many Reprobates.

3 Thirdly, hee may come to the hearing of Gods Word preached, which few of the world commonly doe, or will doe; yea hee may receive the word, and that gladly, not scorning of it, or thinking hardly of it; or of the Preachers: but the cursed ground did so; and *Herod* also heard *John Baptist*.

4 Fourthly, at the preaching of

Part 11.

Gods Word, he may be so wonderfully affected that hee may tremble againe, which most men never come unto, desiring to heare it as a tale, or for newes, or for bare knowledge: but even this did cursed *Felix*; And *Agripra* cryed out that hee was almost perswaded tobe a Christian; both Reprobates.

Act. 24. 26. Act. 26. 28.

5 He may have a knowledge of his grievous sinnes, and a feeling of them, and complaine of them, to be great and grievous: but so did damned *Caine*.

Gen. 4. 13. 1 Sam 15. 26, & 26. 21.

6 Before he hath committed sin he may be very sorry & troubled and use all meanes not to doe it, which few Christians doe, committing sinne without remorse: yet if he goe no further, he may be damned. For wicked *Pilate* did this, striving to set Christ free, and pleading for him. Also *Herod*, being to behead *John Baptist*.

Mar. 27. 17. 23. Mar. 24. 5.

7 After

Part 11.

7 After he hath committed a sinne, he may be very sorry for it, yea mourne and make satisfaction: yet if he goe no further, hee may be damned; for *Achab* did thus, mourning and fasting. And *Judas* also, who was so sorry that he hanged himselfe, and made satisfaction.

1 Kin. 21. 27. Mat. 27. 3. 45.

8 Hee may be accounted so glorious a member of the visible Church, as the best Minister may have nothing to say against him: yea, he may make such a good confession of his faith, as he may be partaker of the Sacraments, yet a reprobate: for *Judas* was such a one, and *Simon Magus*.

Ioh 13. 2. Act. 8.

9 Hee may lead such a godly outward life, that the true children of God may thinke him so good as themselves, hee may reverently use all holy and Divine exercises; he may make much of Preachers, he may shew great zeale at the beginning, yet a reprobate

Part 11.

probate; for *Judas* was so thought of by the Apostles; hee used all holy exercises with the Apostles and our Saviour; *Herod* made much of *John Baptist*, *Jehu* was zealous in the beginning.

Mat. 26. 22. Mat. 6. 2. 2 King. 10. 16. 18.

10 Hee may not only pray publikely in the Church which most men doe for fashion, feare, shame, or company, but also alone betwixt God and himselfe, which few doe, and God may heare his prayers: also hee may desire the godly to pray for him; if he goe no further, hee is but a reprobate, for the Pharisees went alone to the Temple to pray; also God heard *Achab*, *Pharoah* desired *Moses* to pray for him; also *Simon Magus*, *Peter*.

1 King. 21. 19. Exo. 9. 28. Act. 8. 24.

11 He may thinke in his own heart, that hee is a very good Christian, and beloved of God, and thanke God for it, and excell in the workes of a Christian, move him to thanke God, use Prayer, Fasting, Almes, and upright.

right dealing with all men, and yet may bee damned if he goe no further, for the Phariſees had all theſe, whom if our righteouſneſſe exceed not, wee ſhall not enter into the Kingdome of Heaven. Part 11. Luk. 18. 11.

12 After all this godly life led, lying on his death-bed, hee may often remember God, and call upon him, he may talke of the joyes of heaven, and thinke them happie that bee there, and wiſh himſelfe there, yea, he may dye like a Lambe, and yet for all this be a damned creature; for many ſhall ſay *Lord, Lord,* and yet not enter into the Kingdome of Heaven. And aſſuredly, they never ſaid it oftner than when they were ſicke; and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: feare therefore and tremble, till you ſtride the thirteenth ſtep. Mat. 7. 21. Mat. 25. 12.

13 The thirteenth ſtep, without the which no man can enter into heaven and be ſaved, is true repen-

Part 11.

pentance, which whosoever hath not, is yet no true Christian. And that is a true and unfained turning of the heart and soule unto the Lord God from all our Sins, and is caused in us by the fearefull sight of Gods judgements hanging over our heads, moving us to lament our Sinnes from our hearts bitterly: having a stedfast faith in the merits of Christ Jesus: applying them to our selves, for our agreement with GOD: and leading a godly life according to Gods Commandement till our death, which true repentance when it is in any, hath the seven properties which are before spoken of.

FINIS.

Good Counſell.

DOe nothing but by good advice,
take counſell of the wiſe:
So that the clouds of ignorance
may vaniſh from thine eyes.
Whoſe hap it is to have a friend,
that faithfull is indeed:
Is worth much more than kinſmen are,
that faile when we doe need:
For kinſmen gape for kinſmens death,
in hope to reape the gaine
Of what they never labour'd for,
by any kind of paine.
The company of him that's wiſe
although he be but poore:
Is better than the Poole that's rich,
who layes up craft in ſtore.
Spare not to ſpend thy gold and wealth
for Meat, and Drinke, and Cloath,
For wiſedome, Learning, and for health,
or elſe to ſpend be loath.
And ten times bleſt the man is thought
that from lewd Women flees;
And can with-hold his eare ſometime,
and eye from what he ſees.
The Wiſe-men ſeeke unto the Rich,
the Rich not to the Wiſe:

And

Part II.

And why? becauſe that worldly folkes,
good Science doe deſpiſe.
He that hath wit and learning both,
and cannot guide the ſame,
Is as a Bell that wanteth ſound,
or Cripple that is lame.
Loſe not thy friend for ſlender cauſe,
but keepe his friendſhip ſtill:
For if thy Foe thee friendleſſe know,
then will he worke his will.
Sith life is ſhort then live at reſt,
love quietneſſe alway:
For he that is alive to night,
may dye within a day.
Doe good with riches while they laſt,
leſt when thou would'ſt, thou want,
A little thing doth helpe them much,
with whom all things are ſcant.
The greateſt wiſedome in thy wealth,
is for to watch thy Foe:
For every man is not thy Friend,
that like a Friend doth ſhow.
Where Markets barren be of Corne,
and Victuals to be ſold,
There hunger is; ſo is there griefe
with him that hath a Scold.
Thy ſecrets ſeeme not to impart,
not to thy onely Child:
We ſee by proofe, where men have truſt
that oft they be beguil'd.
Make much of men that be more worth,
than any gold or treaſure.

In

In bragging dolts no wiſe man can
take any kind of pleaſure.
The covetous man is never rich,
but ſtill he ſcrapes for more;
To ſee his neighbour live at eaſe,
doth make his eye-ſight ſore.
The patient man hath ever praiſe,
the proud doth reape diſdaine:
And *Jack* will be a Gentleman,
if office he obtaine.
The liberall man he covets not
the thing that is not his:
For ſtill in wiſhing others goods,
no liberall dealing is. (give,
A wiſe man learn'd, may knowledge
and miniſh not his ſtore:
The rich man if he give his goods,
receivers make him poore.
The ſickneſſe ſure is perilous,
when men be ſicke for riches:
It ſpoyles them of their ſleepe by night,
and then their Conſcience twitches.
He that will call upon his coſt
ſo faſt for Wine and Beere;
Will be full loth for thee or thine
to make but halfe the cheere.
Thy Trencher-neighbour ever marke,
he loves thee for his panch;
Of thanks to grow tenth part againe,
from him there ſprings no branch.
Likewiſe the godly meaning man,
which doth to others good:

Thoſe

Part II.

Thoſe that doe taſte thereof (we ſee)
desireth much his blood.
But if thou give, give them that want,
that thou ſhalt have againe:
To give to them that need it not,
thy gift is loſt in vaine.
Let no man weepe for him that's ſlaine,
but weepe for him that ſlue:
The danger of the one is paſt,
the other doth enſue.
Beware thou keepe not company
with ſuch as be too ſtout;
Nor with ſuch men as quarrell much,
their end is bad no doubt.
Nor to be angry with the man
that's prouder than thy ſelfe:
For Pride conſiſteth not in Birth,
in Goods, in Land, or Wealth.
Ten times unhappy is the man
that dwels in malice ſtill;
For he ſhall never live in reſt
that lookes to have his will.
Before thou ſleepe call thou to mind
what thou haſt done all day:
And if thy Conſcience be oppreſt,
to God for mercy pray.
Lead ſuch a life, that ſtill thy ſoule
may ſtand in ſtate of joy,
Although the world a thouſand wayes
thy carefull Conſcience noy.

FINIS.

A godly Meditation to bee had in mind, at our going to bed.

BEware, let not the ſluggiſh ſleepe,
cloſe up thy waking eye,
Vntill ſuch time with Iudgement deepe
thy dayly deeds thou try.

He that one ſin in Conſcience keepes,
when he to quiet goes;
More ventrous is than he that ſleepes
with twenty mortall Foes.

Wherefore at night call well to mind
how thou the day haſt ſpent:
Thank God if nought amiſſe thou find:
if ought, betime repent.

The friſking Flea reſembleth well,
the crawling Worme to me:
Which in the grave with me ſhall dwell,
where I no light ſhall ſee.

The nightly Bell which I heare toule
when I am layd in Bed,
Declares that bell which for my Soule,
ſhall ſound when I am dead.

And ſith my Bed a patterne is
of Death, and fatall Hearſe,

Beware

Part 11.

Beware it ſhall not be amiſſe,
thus to record this verſe.

My bed is like my grave ſo cold:
my ſleepe which ſhuts mine eye,
Reſembleth death: clothes which me
declares the mould ſo dry. (fold,

The riſing in the morne likewiſe,
when ſleepy night is paſt,
Puts me in mind how I ſhall wake,
to judgement at the laſt.

I goe to bed as to my Grave,
God knowes when I ſhall wake:
But Lord I truſt thou wilt me ſave,
and eke to mercy take.

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Amen.

The

THE SOLACE OF THE SOULE.

With fierie wings ſublime thy ſelfe my Spirit,
Mount to the throne where never change ſhall be:
The earth deſpiſe, in that take no delight;
Where nought but change preſents it ſelfe to thee:
Loe ſhaddowes here, true ſubſtance raignes above,
Then ſcorne the worſt, and learne the beſt to prove.

Let not conceit, deluded with vaine ſhowes,
Tranſport thy doome, to fix aſſured truſt
In brittle ſtuffe by courſe which ebbes and flowes,
And muſt diſſolve in th'end to rotten duſt,
Such ſubject baſe, and matter vile by kind,
Should not ſubdue the force of heavenly mind.

From living fire thou firſt eternall came,
Not thrall to death, a vaſſall to thy good:
A Lampe of light with ever burning flame,
Infus'd with Grace, and nurc'd with Angels food:
Staine not thy breath, nor worth of ſo high price;
Nor baſtard prove, to follow curſed vice. Great

Great be the gifts, and vertues, it you please
To know, to judge, to rule all things at will:
The world was made for thine aspect, and ease,
And nought therein might breed thee harme or ill:
In lieu of these, there is requir'd but this,
To love and feare the Lord of joy and blisse.

Then wake my Soule, exalt thy selfe on high,
Be blind no more, but use thy force and might:
Let folly sinke, let painted pleasure dye:
Shun darke deceipt, and seeke the blessed light:
For Earth yeilds toyle, care, discord, pain, & griefe,
But Heaven gives rest, peace, comfort, and reliefe.

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FINIS.